SALAT
.UL.
TAHAJJUD

MUHAMMAD IMRAN

Tahajjud is sunna prayer It occupies the most vital place among all non-obligatory prayers After the obligatory prayers Tahajjud is the most outstanding.

The virtues of Tahajjud prayers, its pre-requisites the method of performing it and number of rak'at to be observed, are given in this book.

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FOREWORD

I have great pleasure in writing these humble lines as a Foreword to the learned article on Tahajjud by Maulana M. Imran.

The Tahajjud prayer is, no doubt, a voluntary prayer for a Muslim, although it was obligatory for the Holy Prophet (peace!). Thus it bears great importance for those who try to follow the Holy Prophet (peace!) in every walk of life.

Maulana Imran sahib has picked up several Quranic verses and the Holy Traditions in his support and has successfully worked on the theme. This will induce us to adopt the Tahajjud prayer which is a great source of solace and serenity to the soul.

Muslims have to live and die for Allah and such life (or death) is itself a great reward in both the worlds. The Maulana gives impetus to such life, tries to bring back our forgotten habits and recommends us to adopt only those practices which are near to our Holy Prophet (peace!). May Allah grant the writer all that He likes and all that is desired by Him!

Ghulam Mustafa Khan

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ
لَاٰيٰتٍ لِّأُولِي الْأَلْبَابِ ۝ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّ
قُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِي خَلْقِ السَّمٰوٰتِ
وَالْأَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا
عَذَابَ النَّارِ ۝ رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ
أَخْزَيْتَهٗ ۗ وَمَا لِلظّٰلِمِيْنَ مِنْ أَنْصَارٍ ۝ رَبَّنَا إِنَّنَا سَمِعْنَا
مُنَادِيًا يُّنَادِيْ لِلْإِيْمَانِ أَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۖ رَبَّنَا
فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ۚ
رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۗ
إِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ۝ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّيْ
لَا أُضِيْعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثٰى ۚ
بَعْضُكُمْ مِّنْ بَعْضٍ ۚ فَالَّذِيْنَ هَاجَرُوْا وَأُخْرِجُوْا مِنْ
دِيَارِهِمْ وَأُوْذُوْا فِيْ سَبِيْلِيْ وَقٰتَلُوْا وَقُتِلُوْا لَأُكَفِّرَنَّ
عَنْهُمْ سَيِّاٰتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْأَنْهٰرُ ۚ ثَوَابًا مِّنْ عِنْدِ اللّٰهِ ۗ وَاللّٰهُ عِنْدَهٗ حُسْنُ

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ
لَاٰيٰتٍ لِّأُولِي الْأَلْبَابِ ۝ الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّ
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وَالْأَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا
عَذَابَ النَّارِ ۝ رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ
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فَاغْفِرْ لَنَا ذُنُوْبَنَا وَكَفِّرْ عَنَّا سَيِّاٰتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ۚ
رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۗ
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لَا أُضِيْعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثٰى ۚ
بَعْضُكُمْ مِّنْ بَعْضٍ ۚ فَالَّذِيْنَ هَاجَرُوْا وَأُخْرِجُوْا مِنْ
دِيَارِهِمْ وَأُوْذُوْا فِيْ سَبِيْلِيْ وَقٰتَلُوْا وَقُتِلُوْا لَأُكَفِّرَنَّ
عَنْهُمْ سَيِّاٰتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا
الْأَنْهٰرُ ۚ ثَوَابًا مِّنْ عِنْدِ اللّٰهِ ۗ وَاللّٰهُ عِنْدَهٗ حُسْنُ

الثَّوَابِ ۝ لَا يَغُرَّنَّكَ تَقَلُّبُ الَّذِيْنَ كَفَرُوْا فِي الْبِلَادِ ۝
مَتَاعٌ قَلِيْلٌ ۚ ثُمَّ مَأْوٰىهُمْ جَهَنَّمُ ۚ وَبِئْسَ الْمِهَادُ ۝
لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا نُزُلًا مِّنْ عِنْدِ اللّٰهِ ۗ وَمَا عِنْدَ
اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ ۝ وَاِنَّ مِنْ اَهْلِ الْكِتٰبِ لَمَنْ
يُّؤْمِنُ بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْكُمْ وَمَآ اُنْزِلَ اِلَيْهِمْ خٰشِعِيْنَ
لِلّٰهِ ۙ لَا يَشْتَرُوْنَ بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا ۗ اُولٰٓئِكَ لَهُمْ
اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۗ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا ۟
وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ۝

"Lo ! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His sovereignty) for men of understanding. Such as remember Allah, standing, sitting, and reclining and consider the creation of the heavens and the earth, (and say) : Our Lord ! Thou createdst not this vain. Glory be to Thee ! Preserve us from the doom of Fire. Our Lord ! Whom Thou causest to enter the Fire : him indeed Thou hast confounded. For evil-doers there will be no helpers. Our Lord ! Lo ! we have heard a crier calling unto Faith: "Believe ye in your Lord"! So we believed. Our Lord! Therefor forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous. Our Lord ! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon

the Day of Resurrection. Lo ! Thou breakest not the trust. And their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another, So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow — A reward from Allah. And with Allah is the fairest of rewards.

Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive thee (O Muhammad). It is but a brief comfort. And afterward their habitation will be hell, an ill abode. But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow wherein they will be safe for ever. A gift of welcome from their Lord. That which Allah hath in store is better for the righteous.

And lo! of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily their reward is with their Lord and lo! Allah is swift to take account.

O ye who believe! Endure, outdo all other in endurance, be ready, anJ observe your duty to Allah, in order that ye may succeed " (Al-Qur'an, 3:190-200).

PREFACE

In the Holy Qur'an we read:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ○

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعِمُونِ ○

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ○

"I created the jinn and mankind only that they might worship Me. I seek no livelihood from them, nor do I ask that they should feed Me. Lo ! Allah He it is Who giveth livelihood, the Lord of unbreakable might" (51 : 56-58).

From the above Qur'anic verses it is crystal clear that the purpose of the creation of human beings is nothing else save worhsip of Allah, the Supreme Lord. It is for His obedience that man was deputed to this world. In fact, it is this verv submission to the will of Allah which constitutes the highest success of man on the earth and the sole source of seeking His pleasure. We read in the Qur'an:

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ○

"Whosoever obeyeth Allah and His Messenger, he verily hath gained a signal victory" (33:71).

It is for this reason that the companions of the Holy Prophet (S.A.W.) and early Muslims kept this supreme aim in view in the 24 hours of the day and the night and endeavoured very hard to achieve it. Although they were engaged in trade, commerce and agriculture etc. etc. for earning

their livelihoods yet this did not distract them from the remembrance of Allah. We find a mention about them in the Qur'an in these words:

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ
الْقُلُوبُ وَالْأَبْصَارُ ○
لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ
فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ○

"Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayers and paying to poor their due; who fear a day when hearts and eyeballs will be over turned; that Allah may reward them with the best of what they did, and increase reward for these of His bounty. Allah giveth blessings without stint to whom He will." (24:37-38).

These people instead of enjoying sweet and comfortable sleep at night used to stand up in His presence for offering prayers and supplications. Sometimes they wept because of His Might and Awe and sometimes out of fear of Hell and longing for Paradise, they spent the entire night in fervent devotions invoking the grace and blessing of Allah.

All this goes to show that the early Muslims were very alive to the aim and purpose of life. Worship and obedience of Allah had gone deep into every tissue and fibre of their body. They not only observed regularly the blissful prayer of *Tahajjud* which is an essential link in seeking nearness to Allah but also observed *Nafl* prayers like *Ishraq*, *Chasht* and performed other good deeds for obtaining rich dividends in the Hereafter. As against this, we, the present-day Muslims

are taking comfort in this life and eat as the cattle do. Instead of following guidance transmitted through the agency of Last Prophet Muhammad (S.A.W.), we are following our own lusts (هوى). We are unmindful even of our *Fard* prayers and other obligations!

Let us ponder over the following Qur'anic verses before it is too late:

يَوْمَ تَكُوْنُ السَّمَآءُ كَالْمُهْلِ ۝
وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ ۝
وَلَا يَسْئَلُ حَمِيْمٌ حَمِيْمًا ۝ يُّبَصَّرُوْنَهُمْ يَوَدُّ الْمُجْرِمُ
لَوْ يَفْتَدِىْ مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيْهِ ۝ وَصَاحِبَتِهٖ وَ
اَخِيْهِ ۝ وَفَصِيْلَتِهِ الَّتِىْ تُؤْوِيْهِ ۝ وَمَنْ فِى الْاَرْضِ جَمِيْعًا
ثُمَّ يُنْجِيْهِ ۝ كَلَّا اِنَّهَا لَظٰى ۝ نَزَّاعَةً لِّلشَّوٰى ۝
تَدْعُوْا مَنْ اَدْبَرَ وَتَوَلّٰى ۝ وَجَمَعَ فَاَوْعٰى ۝ اِنَّ الْاِنْسَانَ
خُلِقَ هَلُوْعًا ۝ اِذَا مَسَّهُ الشَّرُّ جَزُوْعًا ۝ وَّاِذَا مَسَّهُ
الْخَيْرُ مَنُوْعًا ۝ اِلَّا الْمُصَلِّيْنَ ۝ الَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ
دَآئِمُوْنَ ۝ وَالَّذِيْنَ فِىْ اَمْوَالِهِمْ حَقٌّ مَّعْلُوْمٌ ۝ لِّلسَّآئِلِ
وَالْمَحْرُوْمِ ۝ وَالَّذِيْنَ يُصَدِّقُوْنَ بِيَوْمِ الدِّيْنِ ۝
وَالَّذِيْنَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ مُّشْفِقُوْنَ ۝ اِنَّ عَذَابَ
رَبِّهِمْ غَيْرُ مَاْمُوْنٍ ۝ وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۝

اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ
مَلُوْمِيْنَ ۝ فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ
الْعٰدُوْنَ ۝ وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ
رَاعُوْنَ ۝ وَالَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُوْنَ ۝
وَالَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ۝ اُولٰٓئِكَ
فِىْ جَنّٰتٍ مُّكْرَمُوْنَ ۝

"The day when the sky will become as molten copper, and the hills become as flakes of wool, and no familiar friend will ask a question of his friend though they will be given sight of them. The guilty man will long to be able to ransom himself from the punishment of that day at the price of his children and his spouses and his brother and his kin that harboured him and all that are in the earth, if then it might deliver him. But nay! for lo! it is the fire of Hell eager to roast; it calleth him who turned and fled (from truth) and hoarded (wealth) and withheld it.

"Lo ! man was created anxious, fretful when evil befalleth him and, when good befalleth him, graudging; save worshippers who are constant at their worship and in whose wealth there is a right acknowledged for the beggar and the destitute and those who believe in the Day of Judgement, and those who are fearful of their Lord's doom - Lo ! the doom of their Lord is that before which none can feel secure - and those who preserve their chastity save with their wives and those whom their right hands possess, for thus they are not blameworthy; but whoso seeketh more than that, those are

they who are transgressors and those who keep their pledges and their covenant; and those who stand by their testimony and those who are attentive at their worship; these will dwell in Gardens, honoured." (70:8-35).

وَعَنْ شَدَّادِ بْنِ اَوْسٍ ؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْكَيِّسُ مَنْ دَانَ نَفْسَهٗ وَعَمِلَ
لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ اَتْبَعَ نَفْسَهٗ هَوَاهَا
وَتَمَنّٰى عَلَى اللّٰهِ۔ (رواه الترمذيّ وابن ماجه)

Shaddad bin Aus reported Allah's Messenger as saying, "The prudent man is he who subdues himself and works for what comes after death, but the incapable man is he who lets himself follow his passion and puts his hope in Allah." (Tirmidhi & Ibn Majah).

Tahajjud occupies a high place in curbing the evil in man and consequently bringing him closer to Allah. The following Hadith is revealing in this context:

وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ اَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ
يَوْمَ الْقِيٰمَةِ مِنْ عَمَلِهٖ صَلٰوتُهٗ فَاِنْ صَلُحَتْ فَقَدْ اَفْلَحَ
وَاَنْجَحَ وَاِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ فَاِنِ انْتَقَصَ
مِنْ فَرِيْضَتِهٖ شَيْئٌ قَالَ الرَّبُّ تَبَارَكَ وَتَعَالٰى انْظُرُوْا
هَلْ لِعَبْدِىْ مِنْ تَطَوُّعٍ فَيُكَمَّلُ بِهَا مَا انْتَقَصَ مِنَ

الْفَرِيْضَةِ ثُمَّ يَكُوْنُ سَائِرُ عَمَلِهٖ عَلٰى ذٰلِكَ وَفِىْ رِوَايَةٍ
ثُمَّ الزَّكٰوةُ مِثْلُ ذٰلِكَ ثُمَّ تُؤْخَذُ الْاَعْمَالُ عَلٰى
حَسْبِ ذٰلِكَ رَوَاهُ اَبُوْدَاؤُدَ وَ رَوَاهُ اَحْمَدُ

Abu Hurairah told of hearing Allah's Messenger say, "The first of his deeds for which a man will be taken into account on the Day of Resurrection will be his prayer. If it is sound he will be saved and successful, but if it is unsound he will be unfortunate and miserable. If any deficiency is found in his obligatory prayer the Lord Who is Blessed and Exalted will issue instructions to consider whether His servant has said any voluntary prayers so that what is lacking in the obligatory prayer may be made up by it. Then the rest of his actions will be treated in the same fashion." In a version it says, "Then Zakat will be dealt with like that, and all his actions will be treated on the same principle." (Abu Daud).

This Hadith shows that we should have adequate *Nafi Salat* (voluntary prayer) to our credit to make up any deficiency in our *Fard Salat* (obligatory prayer). It is a habit of many people to consider, "it is enough to observe only the *Fard Salat*. *Nafl Salat* is meant for the eminent." No doubt it is enough to offer *Fard Salat* properly but is it so easy to observe it to Allah's pleasure? Most probably there will always be some deficiency in one respect or the other and there is no way out to make up that deficiency except through *Nafl Salat*.

There is another Hadith which deals with this point more elaborately. It declares:

عن ابن عمر اوّل ما افترض اللّٰهُ عَلٰى امتى الصَّلٰوة
الخمس و اول مَا يُرْفَعُ من اعمالهم الصلوٰة الخمس

الحديث بطوله بمعنى حديث الباب وفيه ذكر الصيام
والزكوٰة بخوالصلوٰة وَفِى الدر اخرج ابويعلى عن انس
رفعه اول ما افترض الله على الناس من دينهم الصلوٰة
واخرمايبقى الصلوٰة و اوّل مايُحَاسَبُ بِهِ الصّلوٰة
يقول الله انظروا فى صلوٰة عبدى فان كانت تامة
كتبت تامة وان كانت ناقصة قال انظروا هل له
من تطوع الحديث فيه ذكر الزكوٰة والصدقة و
فيه ايضًا اخرج ابن ماجة والحاكم عن تميم الدارى
مَرْفُوْعًا اوّل مايحاسب به العبد يوم القيٰمة صلوٰته
الحديث و فى اخره ثم الزكوٰة مثل ذالك ثم
تؤخذ الاعمال حسب ذالك وعزاه السيوطى
فى الجامع الى احمد و ابى داؤد والحاكم وابن ماجة
ورقم له بالصحيح

"*Salat* is the foremost duty enjoined by Allah and the first thing to be presented before Allah and the first thing to be reckoned for on the Day of Judgement. If *Fard Salat* is found wanting in quality, then its deficiency will be made good through *Nafl Salat*. The fasts of Ramadan will be the next to be reckoned for and any deficiency therein will be made good through

Nafl Fasts. Then Zakat shall be reckoned for in a similar manner. If after adding *Nafl*, good deeds are found heavier in the scales, the person concerned shall be sent to Paradise, otherwise he shall meet his doom in Hell."

The unprecedented and unparalleled virtues and blessings of *Tahajjud* which drove the writer to compile this work have been enumerated in the pages that follow on the top of which being the proclamation* that entry to Paradise will be made without reckoning on the Day of Judgement—should tempt us to start observing *Tahajjud* prayer forthwith. Besides we should also endeavour to observe *Ishraq*, *Chasht* and other supererogatory acts of worship like regular recitation of the Qur'an, voluntary fasts (13th, 14th and 15th of every lnuar month, six days of Shawwal, *Arafa* i.e. 9th of Zilhaj, *Ashura* i.e. 10th of Muharram, 15th of *Sha'ban* and observing *I'tikaf*. The idea behind *I'tikaf* is to exhort the Muslims to devote themselves exclusively to prayer and devotion for a few days during the year (preferably in the last ten days of Ramadan as it was the common practice of the Holy Prophet) in order to develop deep God-consciousness, because it is this consciousness which is the fountainhead of a Muslim's thought and deed.

The following exhortation from Surah Al-Imran should serve as an eye-opener for us:—

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَآءِ وَالْبَنِيْنَ
وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْاَنْعَامِ وَالْحَرْثِ ط ذٰلِكَ مَتَاعُ الْحَيٰوةِ
الدُّنْيَا ج وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ○

* Please see Hadith at serial No. 65 at Page 125.

قُلْ اَؤُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ ۭ لِلَّذِيْنَ اتَّقَوْا عِنْدَ
رَبِّهِمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَ
اَزْوَاجٌ مُّطَهَّرَةٌ وَّرِضْوَانٌ مِّنَ اللّٰهِ ۭ وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ ۝
اَلَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اِنَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَقِنَا
عَذَابَ النَّارِ ۝
اَلصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ وَالْمُنْفِقِيْنَ وَالْمُسْتَغْفِرِيْنَ
بِالْاَسْحَارِ ۝

"Beautified for mankind is love of the joys (that come) from women and offspring, and stored up heaps of gold and silver and horses branded (with their mark), and cattle and land. That is comfort of the world. Allah with Him is a more excellent abode.

"Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord are Gardens underneath which rivers flow, and pure companions, and contentment from Allah. Allah is Seer of His bondmen, those who say: Our Lord! Lol we believe. So forgive us our sins and guard us from the punishment of Fire! The steadfast, and the truthful and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night." (Al-Qur'an 3:14-17).

It may however, be emphasised here that *Tahajjud* prayer will be effective only when one ensures that his source of livelihood is a lawful one; otherwise *Tahajjud* and other acts of devotions will simply go down the drain. It is for this reason that I have touched here and there on ethics, etiquettes and good behaviour according to the Qur'an and Sunnah

to deal with the subject in a comprehensive and all-embracing manner.

The following two Ahadith are very revealing in this regard:—

وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ طَيِّبٌ لَا يَقْبَلُ اِلَّا طَيِّبًا وَاِنَّ اللّٰهَ
اَمَرَ الْمُؤْمِنِيْنَ بِمَا اَمَرَ بِهِ الْمُرْسَلِيْنَ فَقَالَ يَا اَيُّهَا
الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَاعْمَلُوْا صَالِحًا وَقَالَ تَعَالٰى
يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ
ثُمَّ ذَكَرَ الرَّجُلَ يُطِيْلُ السَّفَرَ اَشْعَثَ اَغْبَرَ يَمُدُّ يَدَيْهِ
اِلَى السَّمَآءِ يَا رَبِّ يَا رَبِّ وَمَطْعَمُهٗ حَرَامٌ وَّمَشْرَبُهٗ حَرَامٌ
وَّمَلْبَسُهٗ حَرَامٌ وَّغُذِّيَ بِالْحَرَامِ فَاَنّٰى يُسْتَجَابُ لِذٰلِكَ
(رَوَاهُ مُسْلِمٌ)

I. Abu Hurairah reported Allah's Messenger as saying that Allah is Good and accepts only what is good and He has given the same command to the believers as He has given to the Messengers, saying, "O Messengers, eat of what is good," and He has given the same command to the believers as He has given to the Messengers, saying, "O Messengers, eat of what is good and act righteously," (Al-Qur'an 23:51) and also, "You who believe, eat the good things which We have provided for you." (Al-Qur'an 2:172). Then he mentioned a man who makes a long journey in a dishevelled and dusty state, who stretches out his hands to heaven saying, "My Lord, my Lord," when his food, drink and clothing are of an

unlawful nature, and he is nourished by what is unlawful, and asked how such a one could be given an answer. (Muslim).

اَوْصِنَا فَقَالَ اِنَّ اَوَّلَ مَا يُنْتِنُ مِنَ الْاِنْسَانِ بَطْنُهٗ

فَمَنِ اسْتَطَاعَ اَنْ لَّا يَاْكُلَ اِلَّا طَيِّبًا فَلْيَفْعَلْ وَمَنِ

اسْتَطَاعَ اَلَّا يَحُوْلَ بَيْنَهٗ وَبَيْنَ الْجَنَّةِ مِنْ كَفِّ

مِنْ دَمٍ اَهْرَ قَهٗ فَلْيَفْعَلْ (رواه البخاری)

II. "The first thing in a man to cause corruption is his belly, so if anyone is able to eat what is lawful he should do so, and if anyone is able not to let a handful of blood shed by him come between him and Paradise he should do so." (Bukhari).

Imam Baihaqi in his book *Shu'ab al-Iman* has quoted Yousuf bin Asbah as saying, "When satan sees any Muslim who is very particular about worship but does not take proper care about his food whether it is acquried from lawful or unlawful sources then he tells other satans (devils) not to bother about him but to leave him alone because despite his rigorous worship not even a single act of devotion will be acceptable to Allah due to his unlawful earning/ nourishment.

وَعَنِ الْمِقْدَامِ بْنِ مَعْدِىْ كَرِبَ قَالَ سَمِعْتُ

رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَا مَلَاَ اٰدَمِيٌّ

وِعَاءً شَرًّا مِّنْ بَطْنٍ بِحَسْبِ ابْنِ اٰدَمَ اُكُلَاتٌ يُّقِمْنَ

صُلْبَهٗ فَاِنْ كَانَ لَا مُحَالَةَ فَثُلُثٌ لِّطَعَامِهٖ وَّثُلُثٌ شَرَابٌ وَّ

ثُلُثٌ لِّنَفَسِهٖ رَوَاهُ التِّرْمِذِىُّ وَابْنُ مَاجَةَ

Al-Miqdam bin Ma'diharib told that he heard Allah's Messenger say, "A human being has not filled any vessel which is worse than a belly. Enough for the son of Adam are some mouthfuls which can keep his back straight but if there is no escape he should fill it a third with food, a third with drink and leave a third empty (i.e. for his breath)" (Tirmidhi and Ibn Majah)

May Allah enable us to act upon the golden advice tendered by Rasool-Allah (S.A.W.) for therein lies our health, dignity and success both in this world and the Next.

I will be failing in my duty if I do not express my gratitude to Maulana Alhafiz Al-Qari Muzzafar Hussain whose Urdu booklet on the subject inspired me to prepare this collection in English for the benefit of Students of Islamic institutions where the medium of instruction is English as well as for brothers & sisters living in non-Muslim countries. I have also greatly benefited from the writings of (late) Maulana Muhammad Zakariyya and (late) Maulana Abdul Hamid Siddiqi in the preparation of this treatise. May their soul rest in eternal peace. Amin. My thanks are also due to Dr. Ghulam Mustafa Khan, an eminent scholar who went through the manuscript despite his weak and falling health and contributed his 'Foreword'.

23rd August, 1985 (Muhammad Imran)

1

EXCELLENT REWARD OF SALAT-UL-TAHAJJUD

Tahajjud prayer is optional, but it is considered to be the most effective prayer for inculcating true religious devotion and love of Allah. As it is observed individually in the stillness of the latter part of the night when most of the people enjoy sleep, it elevates the soul of man and brings him near to Allah. The man experiences Divine Presence in the depth of his own heart and in the innermost recesses of his soul and thus it creates in him a reverential and trustful consciousness of the living presence of Allah. The following verses of the Qur'an make these points less clear:

يٰٓاَيُّهَا الْمُزَّمِّلُ ۙ قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۙ نِّصْفَهٗٓ اَوِ انْقُصْ
مِنْهُ قَلِيْلًا ۙ اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ۙ
اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ۙ اِنَّ نَاشِئَةَ الَّيْلِ هِيَ
اَشَدُّ وَطْاً وَّ اَقْوَمُ قِيْلًا ۙ

(i) "O thou wrapped up in thy raiment! keep vigil the night long, save a little—a half thereof, or abate a little thereof or add (a little) thereto and chant the Qur'an in measure, for We shall charge thee with a word of weight. Lo! the vigil of the night is (a time) when impression is more keen and speech more certain." (73:1-6)

اِنَّ مَعَ الْعُسْرِ يُسْرًا ۙ فَاِذَا فَرَغْتَ فَانْصَبْ ۙ وَ اِلٰى
رَبِّكَ فَارْغَبْ ۙ

(ii) "Lo! with hardship goeth ease; so when thou art relieved, still toil and strive to please thy Lord." (94:6-8).

وَمِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَ سَبِّحْهُ لَيْلًا طَوِيْلًا ۙ

(iii) "And worship Him (a portion) of the night, and glorify Him through the lifelong night."(76:26).

اَقِمِ الصَّلٰوةَ لِدُلُوْكِ الشَّمْسِ اِلٰى غَسَقِ الَّيْلِ وَقُرْاٰنَ
الْفَجْرِ ۭ اِنَّ قُرْاٰنَ الْفَجْرِ كَانَ مَشْهُوْدًا ۙ وَمِنَ الَّيْلِ
فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ عَسٰٓى اَنْ يَّبْعَثَكَ رَبُّكَ
مَقَامًا مَّحْمُوْدًا ۙ

(iv) "Establish worship at the going down of the sun until the dark of the night, and (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is ever witnessed. And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate," (17:78-79).

وَمِنْ اٰنَآيِ الَّيْلِ فَسَبِّحْ وَ اَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضٰى ۙ

(v) "And glorify Him at some hours of the night and at the two ends of the day, that thou mayst find acceptance." (20:130).

وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّ قِيَامًا ۙ

(vi) "(The faithful slaves of the Beneficent are those) who spend the night before their Lord prostrating and standing." (25:64).

سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ مِّنْ اَثَرِ السُّجُوْدِ ط

(vii) "The mark of them is on their foreheads from the traces of prostration." (49:29).

يُسَبِّحُوْنَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُوْنَ

(viii) "They glorify (Him) night and day; they flag not." (21:20).

اَمَّنْ هُوَ قَانِتٌ اٰنَاءَ الَّيْلِ سَاجِدًا وَّقَائِمًا يَّحْذَرُ الْاٰخِرَةَ

وَيَرْجُوْا رَحْمَةَ رَبِّهٖ ط قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ

وَالَّذِيْنَ لَا يَعْلَمُوْنَ ط اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ○

(ix) "Is he who payeth adoration in the watches of the night, prostrating and standing, bewaring of the Hereafter and hoping for mercy of his Lord, (to be accounted equal with a disbeliever)? Say (unto them, O Muhammad) : Are those who know equal with those who know not? But only men of understanding will pay heed." (39:9).

فَسُبْحَانَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَحِيْنَ تُصْبِحُوْنَ وَلَهُ

الْحَمْدُ فِى السَّمٰوٰتِ وَالْاَرْضِ وَعَشِيًّا وَّحِيْنَ تُظْهِرُوْنَ

(x) "So glory be to Allah when ye enter the night and when ye enter the morning-unto Him be praise in the heavens and the earth and at sun's decline and in the noonday". (30:17-18).

اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا وَّ

سَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُوْنَ ○ تَتَجَافٰى

جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّ طَمَعًا وَّ

مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ○ فَلَا تَعْلَمُ نَفْسٌ مَّا اُخْفِىَ لَهُمْ

مِّنْ قُرَّةِ اَعْيُنٍ جَزَآءً بِمَا كَانُوْا يَعْمَلُوْنَ ○

(xi) "Only those believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord, and they are not scornful: who forsake their beds to cry unto their Lord in fear and hope and spend of what We have bestowed on them. No soul knoweth what is kept hid for them of joy, as a reward for what they used to do." (32:15-17).

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا وَّ سَبِّحُوْهُ

بُكْرَةً وَّ اَصِيْلًا ۔ (س احزاب ع ٦)

(xii) "O ye who believe! Remember Allah with much remembrance. And glorify Him early and late." (33:41-42).

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ وَ اِنَّهَا لَكَبِيْرَةٌ اِلَّا

عَلَى الْخٰشِعِيْنَ ○

(xiii) "Seek help in patience and prayer and truly it is hard save for the humbleminded." (2:45).

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ۙ الَّذِيْنَ هُمْ فِىْ صَلَاتِهِمْ

خٰشِعُوْنَ ۙ وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ۙ

وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ۙ وَالَّذِيْنَ هُمْ

لِفُرُوْجِهِمْ حٰفِظُوْنَ ۙ

(xiv) "Successful indeed are the believers who are humble in their prayers and who shun vain conversation, and who are payers of the poor-due and who guard their modesty." (23:1-5).

* * * * * * * * *

There are no fixed *rak'ahs* in *Tahajjud*. These vary from five to thirteen including *Witr*. It is desirable to offer *Tahajjud* paryer at home. The Holy Prophet (S.A.W.) exhorted his followers to observe the obligatory prayer in the Mosque in order to emphasise its social aspect, but he at the same time stressed the observance of *Nafl* (supererogatory) prayer within the four walls of the house hidden from public gaze. Prayer within the house is important from different points of view. Firstly it inculcates sincerity and single-minded devotion to Allah because a religious act within the house cannot win for man, public appreciation. Secondly, with prayer and devotion the atmosphere of the house is permeated with religious piety which exercises a very healthy effect on the mind of the inmates of the house. Thirdly the members of the family, especially women and children learn the practices of religion and imbibe the spirit of godliness.

Given below is a collection of sixty-five specific* *Ahadith* (explanatory notes have been added wherever considered necessary) on the illustrious value of *Tahajjud*. The glorious words of the Holy Prophet (S.A.W.) are sure to benefit those with receptive and submissive frame of mind:

عَنْ عَبْدِاللّٰهِ بن سَلَامٍ قَالَ لَمَّا قَدِمَ النبی صَلَّی

اللّٰهُ عَلَيْهِ وَسَلَّمَ الْمَدِيْنَةَ جِئْتُ فَلَمَّا تَبَيَّنْتُ وَجْهَهُ

عَرَفْتُ اَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ فَكَانَ اَوَّلُ

* If supplementary are taken into account the number is no less than 200.

مَاقَالَ يَا اَيُّهَا النَّاسُ اَفْشُوا السَّلَامَ وَاَطْعِمُوا الطَّعَامَ

وَصِلُوا الْاَرْحَامَ وَصَلُّوْا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ تَدْخُلُوْا

الْجَنَّةَ بِسَلَامٍ۔ (رواه الترمذی وابن ماجة والدارمی)

Abdullah bin Salam said: When the Prophet came to Madinah and I went and examined his face, I recognised that it was not the face of a liar. The first thing he said was, "If you people greet all whom you meet, provide food, care for the well being of your kindred, and pray at night when people are asleep, you will enter Paradise in peace." (Tirmidhi and Ibn Majah).

In this Hadith, the Holy Prophet (S.A.W.) has enumerated four things on the fulfilment of which Paradise has been promised. The first is the practice of Salutation which increases mutual love and affection.

وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ قِيْلَ مَاهُنَّ يَارَسُوْلَ اللّٰهِ

قَالَ اِذَا لَقِيْتَهُ فَسَلِّمْ عَلَيْهِ وَ اِذَا دَعَاكَ فَاَجِبْهُ وَ اِذَا

اسْتَنْصَحَكَ فَانْصَحْ لَهُ وَاِذَا عَطِسَ فَحَمِدَ اللّٰهَ

فَشَمِّتْهُ وَاِذَا مَرِضَ فَعُدْهُ وَاِذَا مَاتَ فَاتَّبِعْهُ (رواه مسلم)

Abu Hurairah reported Allah's Messenger as saying, "A Muslim has six duties towards another Muslim." When asked what they were he replied, "When you meet him salute him; (i.e. say السلام عليكم) when he issues an invitation to you, accept it; when he asks your advice give it to him; when he sneezes and praises Allah say,

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(يَرْحَمُكَ اللهُ) "Allah have mercy on you; when he is ill visit him; and when he dies follow him to the grave." (Muslim) A version says "Act sincerely towards him whether he is absent or present." (Nisa'i)

The second advice of Holy Prophet (S.A.W.) relate to the feeding of the poor and the destitute. Food should be provided to the needy, traveller and indigent neighbour The Holy Prophet is reported to have said:

وَعَنِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَيْسَ الْمُؤْمِنُ بِالَّذِيْ يَشْبَعُ وَجَارُهُ جَائِعٌ اِلٰى جَنْبِهٖ ۔

(رَوَاهُ البيهقي فِي شعب الايمان)

"The believer is not the one who eats his fill when his neighbour besides him is hungry." (Baihaqi) The Holy Qur'an stressed this point in the following words:

وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّ يَتِيْمًا وَّ اَسِيْرًا ۝

اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا ۝

اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا ۝

"And feed with food the needy wretch, the orphan and the prisoner, for love of Him (saying): We feed you, for the sake of Allah only. We wish for no reward or thanks from you;.lo! we fear from our Lord a day of frowning and of fate." (76:8-10).

فَكُّ رَقَبَةٍ ۝ اَوْ اِطْعٰمٌ فِيْ يَوْمٍ ذِيْ مَسْغَبَةٍ ۝ يَّتِيْمًا

ذَا مَقْرَبَةٍ ۝ اَوْ مِسْكِيْنًا ذَا مَتْرَبَةٍ ۝ ثُمَّ كَانَ مِنَ

الَّذِيْنَ اٰمَنُوْا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۝

"Ah, what will convey unto thee what the Ascent is! (it is) to free a slave, and to feed in the day of hunger an orphan near of kin or some poor wretch in misery, and to be those who believe and exhort one another to perserverance and exhort one another to piety." (90: 12-17)

عَنْ اَبِيْ مُوْسٰى رضي الله عنه قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

اَطْعِمُوا الْجَائِعَ وَعُوْدُوا الْمَرِيْضَ وَفُكُّوا الْعَانِيَ ۔ (رَوَاهُ الْبُخَارِيُّ)

Abu Musa reported Allah's Messenger as saying, "Feed the hungry, visit the sick and free the captive." (Bukhari).

وَعَنْ عَبْدِ اللهِ بْنِ عَمْرٍو اَنَّ رَجُلًا سَاَلَ رَسُوْلَ اللهِ

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَيُّ الْاِسْلَامِ خَيْرٌ قَالَ تُطْعِمُ الطَّعَامَ

وَتَقْرَئُ السَّلَامَ عَلٰى مَنْ عَرَفْتَ وَمَنْ لَّمْ تَعْرِفْ (مُتَّفَقٌ عَلَيْهِ)

Abdullah bin Amr told that when a man asked Allah's Messenger which aspect of Islam was best he replied "That you should provide food and greet both those you know and those you do not know." (Bukhari and Muslim).

The third advice of the Holy Prophet (S.A.W.) relates to good behaviour with parents and relatives. It is the bounden duty of every individual to render nice treatment to his parents and relatives.

وَعَنْ عَائِشَةَ رضي الله عنها قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُوْلُ مَنْ وَّصَلَنِيْ

وَصَلَهُ اللهُ وَمَنْ قَطَعَنِيْ قَطَعَهُ اللهُ (مُتَّفَقٌ عَلَيْهِ)

Hazrat 'A'isha said Allah's Messenger told that ties of relationship are tied to the Throne (of Allah عرش) and say, "with him who keeps me united Allah will keep connection, but with him who severs me Allah will sever connection." (Bukhari and Muslim).

وَعَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ قَالَ اللّٰهُ تَبَارَكَ وَتَعَالٰى
اَنَا اللّٰهُ وَاَنَا الرَّحْمٰنُ خَلَقْتُ الرَّحِمَ وَشَقَقْتُ لَهَا مِنْ
اِسْمِىْ فَمَنْ وَصَلَهَا وَصَلْتُهٗ وَمَنْ قَطَعَهَا بَتَتُّهٗ (رواه ابوداؤد)

Abu Rahman bin Auf told that he had heard Allah's Messenger say that Allah Who is Blessed and Exalted has said, "I am Allah, and I am the Compassionate One *(Ar-Rahman)*. I have created ties of relationship *(Rahim)* and derived a name for them from My name. With him who unites them I shall keep connection, but him who severs them I shall cut off." (Abu Daud).

وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ لَايَدْخُلُ الْجَنَّةَ قَاطِعٌ (متفق عليه)

Jubair bin Mutim reported Allah's Messenger as saying, "One who severs ties of relationship will not enter Paradise." (Bukhari and Muslim).

وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو وَقَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلرَّاحِمُوْنَ يَرْحَمُهُمُ الرَّحْمٰنُ اِرْحَمُوْا
مَنْ فِى الْاَرْضِ يَرْحَمْكُمْ مَنْ فِى السَّمَآءِ -
(رَوَاهُ اَبُوْدَاوٗدُ وَالتِّرْمِذِىُّ)

In still another Hadith, Abdullah bin Amr reported Allah's Messenger as saying, "Those who are merciful have mercy shown to them by the Compassionate One. If you show mercy to those who are in the earth He Who is in heaven will show mercy to you." (Abu Daud and Tirmidhi).

وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ لَيْسَ مِنَّا مَنْ لَّمْ يَرْحَمْ صَغِيْرَنَا وَلَمْ يُوَقِّرْ
كَبِيْرَنَا وَيَاْمُرْ بِالْمَعْرُوْفِ وَيَنْهَ عَنِ الْمُنْكَرِ -
(رَوَاهُ التِّرْمِذِىُّ وَقَالَ هٰذَا حَدِيْثٌ غَرِيْبٌ)

Ibn Abbas reported Allah's Messenger as saying, "He does not belong to us who does not show mercy to our young ones and respect to our elder ones, who does not recommend what is reputable and prohibit what is disreputable." (Tirmidhi transmitted it saying this is a *Gharib* tradition).

We read in Surah Luqman:

اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى
مَآ اَصَابَكَ ۭ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ۝

"Establish worship (*Salat*) and enjoin kindness and forbid inequity, and persevere whatever may befall thee. Lo! that is of the steadfast heart of things." (31:17).

The fourth piece of the Holy Prophet's advice relate to the offering of *Salat-i-Tahajjud* for which the Holy Quran promises immense reward:

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ۝ اٰخِذِيْنَ مَآ اٰتٰىهُمْ
رَبُّهُمْ ۭ اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُحْسِنِيْنَ ۝ كَانُوْا قَلِيْلًا

مِّنَ الَّيْلِ مَا يَهْجَعُوْنَ ۝ وَبِالْاَسْحَارِ هُمْ يَسْتَغْفِرُوْنَ ۝
وَفِيْٓ اَمْوَالِهِمْ حَقٌّ لِّلسَّآئِلِ وَالْمَحْرُوْمِ ۝

"Lo! those who keep from evil will dwell amid gardens and water springs, taking that which their Lord giveth them; for lo! aforetime they were the doers of good; they used to sleep but little of the night, and before the dawning of each day would seek forgiveness and in their wealth the beggar and the outcast had due share." (51:15-19).

عَنْ اَبِيْ اُمَامَةَ ؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَاِنَّهٗ دَاْبُ الصَّالِحِيْنَ قَبْلَكُمْ
وَهُوَ قُرْبَةٌ لَّكُمْ اِلٰى رَبِّكُمْ وَمَكْفَرَةٌ لِّلسَّيِّاٰتِ وَ مَنْهَاةٌ
عَنِ الْاِثْمِ ۔ (رَوَاهُ التِّرْمِذِيُّ)

2. Abu Umama reported Allah's Messenger as saying, "Make a practice of getting up at night, for it was the custom of the pious before you, is a means of bringing you near to your Lord, an atonement of evil deeds and a prevention of sin." (Tirmidhi)

The above Hadith speaks itself about the sublime virtues of *Tahajjud*. Three important attributes have been pin-pointed here which are (i) gaining nearness to Allah which is the supreme goal of every Muslim (ii) Atonement of evil deeds and (iii) prevention of sin.

In a similar Hadith narrated by Hazrat Bilal and Hazrat Salman there is an addition that "Envy is curbed" and "is a cure for bodily diseases." This is quite sound and appealing because early rising from the bed enables passing of urine and stools which otherwise result in generation of foul gases in stomach and pressure on kidney leading to diseases of head and heart etc. Furthermore natural inhalation of fresh air

in the early morning which contains great quantity of oxygen adds to one's health, vigour and vitality.

وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ يَقُوْلُ اَفْضَلُ الصَّلٰوةِ بَعْدَ الْمَفْرُوْضَةِ
صَلٰوةٌ فِيْ جَوْفِ اللَّيْلِ ۔ (رَوَاهُ احمد)

3. Abu Hurairah said he head Allah's Messenger say, "The most excellent prayer after that which is obligatory is one in the depth of the night". (Ahmad).

It is the *Tahajjud* prayer which is offered before the *Fajar* (Dawn) prayer when two-third of the night is over. This Hadith as well as the undermentioned one imply that voluntary prayer like *Tahajuud* should be offered secretly, preferably in the house.

اَيُّهَا النَّاسُ صَلُّوْا فِيْ بُيُوْتِكُمْ ۔
فَاِنَّ اَفْضَلَ صَلٰوةِ الْمَرْءِ فِيْ بَيْتِهٖ اِلَّا الصَّلٰوةَ
الْمَكْتُوْبَةَ ۔ (متفق عَلَيْهِ)

"You people should therefore pray in your houses for with the exception of the prescribed prayer, the most excellent prayer a man observes is that which he observes in his house." (Bukhari and Muslim)

وَعَنْ جَابِرٍ ؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
اِذَا قَضٰى اَحَدُكُمُ الصَّلٰوةَ فِيْ مَسْجِدِهٖ فَلْيَجْعَلْ
لِّبَيْتِهٖ نَصِيْبًا مِّنْ صَلٰوتِهٖ فَاِنَّ اللّٰهَ جَاعِلٌ فِيْ بَيْتِهٖ
مِنْ صَلٰوتِهٖ خَيْرًا ۔ (رَوَاهُ مُسْلِمٌ)

Jabir reported Allah's Messenger as saying, "When one

of you performs the prayer in his Mosque* he should leave a portion of his prayer for his house, for Allah blesses his house because of his prayer." (Muslim).

وَعَنْ زَيْدِ ابْنِ ثَابِتٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلٰوةُ الْمَرْءِ فِيْ بَيْتِهٖ اَفْضَلُ مِنْ صَلٰوتِهٖ فِيْ مَسْجِدِيْ هٰذَا اِلَّا الْمَكْتُوْبَةَ -

(رَوَاهُ اَبُوْدَاؤد والترمذی)

Zaid bin Thabit reported Allah's Messenger as saying, "A man's prayer in his house is more excellent than his prayer in this Mosque of mine except for the prescribed prayer." (Abu Daud and Tirmidhi).

وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اجْعَلُوْا فِيْ بُيُوْتِكُمْ مِّنْ صَلٰوتِكُمْ وَلَا تَتَّخِذُوْهَا قُبُوْرًا

Ibn Umar reported Allah's Messenger as saying, "Perform some of your prayer in your houses, and do not turn them into graves." (Bukhari & Muslim).

This is most probably a figurative expression indicating that a house in which prayer is not offered is like a grave, as Allah is not worshipped there.

عَنْ اَبِيْ مُوْسٰى عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَثَلُ الْبَيْتِ الَّذِيْ يُذْكَرُ اللهُ فِيْهِ الْبَيْتِ الَّذِيْ لَا يُذْكَرُ اللهُ فِيْهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ،

Hazrat Abu Musa reported Allah's Messenger as

* Ibn Abbas (R.A) narrates that he heard the Prophet (S.A.W) as saying, "If a person in spite of hearing *Azan* does not go to the Masjid (and he prefers to say his *Salat* at home) without strong excuse, then his *Salat* is not accepted."When the companions enquired as to what could be a strong excuse, he replied, "Illness or fear (i.e. enemy or wild beast etc.)." (Abu Daud).

saying, "The house in which remembrance of Allah is made and the house in which Allah is not remembered are like the living and the dead." (Muslim).

In another Hadith, the Holy Prophet (S.A.W) said, Offer your *Nafl* prayers at your homes quite frequently, so that these may be blessed with Allah's Grace and Mercy.

وَعَنْ حُذَيْفَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا قَامَ لِلتَّهَجُّدِ مِنَ اللَّيْلِ يَشُوْصُ فَاهُ بِالسِّوَاكِ (متفق علیه)

4. Hudhaifa said that when the Prophet (S.A.W.) got up to pray during the night (i.e. *Tahajjud* prayer) he cleansed his mouth with the *miswak* (tooth stick)." (Bukhari and Muslim).

Siwak or *Miswak* is a piece of small stick with which the teeth are rubbed and cleaned, the end being made like a brush by beating or chewing it so as to separate the fibres.

وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ اِذَا دَخَلَ بَيْتَهٗ بَدَاَ بِالسِّوَاكِ

(رواهُ مُسلم)

'A'isha (Allah be pleased with her) reported that whenever the Messenger of Allah (peace and blessings of Allah be upon him) entered his house, he used tooth-stick first of all. (Muslim)

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ السِّوَاكُ مَطْهَرَةٌ لِّلْفَمِ مَرْضَاةٌ لِلرَّبِّ. رواه الشافعی واحمد والدارمی والنسآئی وروی البخاری فی صحیحه بِلَا اِسْنَادٍ -

Hazrat Aisha (R.A.) reported Allah's Messenger as saying "The *Miswak* is a means of purifying the mouth, and is pleasing to the Lord." (Shafi'i, Ahmad, Darimi, Nasa'i and Bukhari).

وَعَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَفْضُلُ الصَّلٰوةُ الَّتِيْ يُسْتَاكُ لَهَا عَلَى الصَّلٰوةِ الَّتِيْ لَا يُسْتَاكُ لَهَا سَبْعِيْنَ ضِعْفًا۔ (رواہ البیہقی فی شعب الایمان)

She reported Allah's Messenger as saying, "The prayer before which the *Miswak* is used is seventy times more excellent than that before which it is not used." (Baihaqi).

وَعَنْ عَآئِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَرْقُدُ مِنَ اللَّيْلِ وَلَا نَهَارٍ فَيَسْتَيْقِظُ اِلَّا يَتَسَوَّكُ قَبْلَ اَنْ يَتَوَضَّاَ (رواہ احمد و ابوداؤد)

'A'isha said the Prophet (S.A.W.) did not awake after sleeping by night or by day without using the *Miswak* before performing ablution." (Ahmad and Abu Daud).

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْلَا اَنْ اَشُقَّ عَلٰى اُمَّتِيْ لَاَمَرْتُهُمْ بِتَاْخِيْرِ الْعِشَآءِ وَبِالسِّوَاكِ عِنْدَ كُلِّ صَلٰوةٍ۔ (متفق علیہ)

Abu Hurairah reported Allah's Messenger as saying, "Were it not that I might over-burden my people, I would order them to delay the *'Isha'* prayer and use the *Miswak* at every time of prayer." (Bukhari and Muslim).

Miswak has great hygienic value. Especially the green *miswak* made from the branches of certain trees like *Kiker*, *Phulahi* and *Neem* etc keep the mouth fragrant and prevents

bad breath, teeth's decay and wards off a number of diseases of the mouth and the throat. If green *miswak* is not readily available, the dry one made from the roots of the Arak tree etc. can be used in its place and may be replaced with a new one every fortnight or month at the most to keep it in a proper shape.

وَعَنِ ابْنِ عُمَرَ اَنَّ اَبَاهُ عُمَرَ ابْنَ الْخَطَّابِ كَانَ يُصَلِّيْ مِنَ اللَّيْلِ مَا شَآءَ اللّٰهُ حَتّٰى اِذَا كَانَ مِنْ اٰخِرِ اللَّيْلِ اَيْقَظَ اَهْلَهٗ لِلصَّلٰوةِ يَقُوْلُ لَهُمُ الصَّلٰوةُ ثُمَّ يَتْلُوْ هٰذِهِ الْاٰيَةَ وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْئَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوٰى۔ (رواہ مالک)

5. Ibn Umar said that his father Umar bin al-Khattab used to pray during the night what Allah wished, then during the latter part of the night he woke his family for prayer saying to them, "come to prayer." Then he would recite the verse 132 of *Surah Ta-Ha* which reads:

وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ؕ لَا نَسْئَلُكَ رِزْقًا ؕ نَحْنُ نَرْزُقُكَ ؕ وَالْعَاقِبَةُ لِلتَّقْوٰى ۝

"And command your family to observe the prayer, and be constant in it. We do not ask you for provision; We provide you, and the issue pertains to piety." (Malik).

During the night of *Miraj*, the Holy Prophet (S.A.W.) was taken to *Sidrat al-Muntaha*, which is the seventh heaven and is the farthest limit to be reached by anything that ascend from earth. This (*Sidrat al-Muntaha*) according to the Holy Prophet (S.A.W.) was covered with "such colours as I know not how to describe." It was there that the Aposte of Allah was given three things viz the five daily prayers, the concluding verses of *Surah al-Baqarah* (2: 283-286) & paradon for anyone of his community who refrains from ascribing partner with Allah.

عَنْ ثَوْبَانَ ؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اسْتَقِيْمُوْا وَلَنْ تُحْصُوْا وَاعْلَمُوْا اَنَّ خَيْرَ اَعْمَالِكُمُ الصَّلٰوةُ وَلَا يُحَافِظُ عَلَى الْوُضُوْءِ اِلَّا مُؤْمِنٌ۔

(رَوَاهُ مَالِكٌ وَّ اَحْمَدُ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

Thauban reported Allah's Messenger as saying, "Keep to the straight path, which you will not be able to do, know that your best action is prayer and that only a believer observes ablution carefully." (Malik, Ahmad, Ibn Majah and Darimi).

عَنْ جَابِرٍ ؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِفْتَاحُ الْجَنَّةِ الصَّلٰوةُ وَمِفْتَاحُ الصَّلٰوةِ الطُّهُوْرُ رَوَاهُ اَحْمَدُ

Jabir reported Allah's Messenger as saying, "The key of Paradise is prayer and the key of prayer is being purified (i.e. performing *Wudu* well)." (Ahmad).

وَعَنْ اَبِيْ هُرَيْرَةَ ؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا اَدُلُّكُمْ عَلٰى مَا يَمْحُوا اللّٰهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ قَالُوْا بَلٰى يَا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِسْبَاغُ الْوُضُوْءِ عَلَى الْمَكَارِهِ وَكَثْرَةُ الْخُطٰى اِلَى الْمَسَاجِدِ وَانْتِظَارُ الصَّلٰوةِ بَعْدَ الصَّلٰوةِ فَذٰلِكُمُ الرِّبَاطُ وَفِيْ حَدِيْثِ مَالِكٍ بْنِ اَنَسٍ فَذٰلِكُمُ الرِّبَاطُ فَذٰلِكُمُ الرِّبَاطُ رَدَّدَ مَرَّتَيْنِ۔

رَوَاهُ مُسْلِمٌ وَّ فِيْ رِوَايَةِ التِّرْمِذِيِّ ثَلٰثًا۔

Abu Hurairah reported Allah's Messenger as saying, "Shall I not guide you to something for which Allah blots out sins and raises men's ranks?" When his hearers expressed their desire that he should tell them he said, "Performing complete ablution although circumstances

make it difficult, travelling far to Mosques, and looking expectantly to the next time of prayer after prayers have been said. That is the defence of the frontier." (Muslim).

Defence of the frontier in a spiritual sense means as a defence against infidelity and wrong doing.

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ ؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِّنْ اَحَدٍ يَّتَوَضَّاُ فَيُبْلِغُ اَوْ فَيُسْبِغُ الْوُضُوْءَ ثُمَّ يَقُوْلُ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ وَفِيْ رِوَايَةٍ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ اِلَّا فُتِحَتْ لَهٗ اَبْوَابُ الْجَنَّةِ الثَّمَانِيَةُ يَدْخُلُ مِنْ اَيِّهَا شَآءَ هٰكَذَا رواه مسلم فى صحيحه وَالْحُمَيْدِيُّ فِيْ اَفْرَادِهٖ۔

Umar bin al-Khattab reported Allah's Messenger as saying, "If anyone performs the ablution completely, then says

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

(I testify that there is no god but Allah alone Who has no partner, and I testify that Muhammad is His servant and Messenger), the eight gates of Paradise will be opened for him and he may enter by whichever of them he wishes." (Muslim).

وَعَنِ ابْنِ عُمَرَ ؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تُقْبَلُ صَلٰوةٌ بِغَيْرِ طُهُوْرٍ وَّ لَا صَدَقَةٌ مِّنْ غُلُوْلٍ

(رواه مسلم)

Ibn Umar reported Allah's Messenger as saying, "Prayer without purification is not accepted, neither is *Sadaqa* from the profits of unfaithful dealing." (Muslim).

وَعَنْ اَبِیْ سَعِیْدِ الْخُدْرِیِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ ثَلٰثَةٌ یَّضْحَكُ اللّٰهُ اِلَیْهِمُ الرَّجُلُ اِذَا قَامَ بِاللَّیْلِ یُصَلِّیْ وَالْقَوْمُ اِذَا صَفُّوْا فِی الصَّلٰوةِ وَالْقَوْمُ اِذَا صَفُّوْا فِیْ قِتَالِ الْعَدُوِّ - (رَوَاهُ فِیْ شَرْحِ السُّنَّةِ)

Abu Saeed Khudri reported the Messenger of Allah as saying, "Allah is most pleased with three persons: One, who gets up at night for *Tahajjud* prayer, second, those people who make arrangements to offer prayers in straight disciplined rows, & third, those people who set their ranks solidly for fighting against the enemy." (Sharh Sunnah).

Indeed, *Tahajjud* is a tremendous asset. Besides pleasing Allah it assures slavation from the calamities of this life and provides us with tranquillity and peace of mind.

The command to observe prayer in straight rows is very meaningful as irregular rows in prayer give clear indication that Muslims are slackening in self discipline which would lead them to dissension and mutual distrust. The disciplined behaviour is a blessing and the Holy Prophet (S.A.W.) stressed its importance further in these words:

قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ سَوُّوْا صُفُوْفَكُمْ فَاِنَّ تَسْوِیَةَ الصُّفُوْفِ مِنْ اِقَامَةِ الصَّلٰوةِ مُتَّفَقٌ عَلَیْهِ اَقِیْمُوْا صُفُوْفَكُمْ وَتَرَاصُّوْا فَاِنِّیْ اَرٰىكُمْ مِّنْ وَّرَآءِ ظَهْرِیْ - رواه البخاری و فی المتفق علیه قَالَ اَتِمُّوا الصُّفُوْفَ

"Establish rows in prayer and straighten them, for the straightening of a row is a part of the perfection of prayer. Make the first rows complete and keep close together in the row." (Bukhari and Muslim).

About well orgainsed *Jihad*, the Qur'an says:

اِنَّ اللّٰهَ یُحِبُّ الَّذِیْنَ یُقَاتِلُوْنَ فِیْ سَبِیْلِهٖ صَفًّا كَاَنَّهُمْ بُنْیَانٌ مَّرْصُوْصٌ ○

"Lo! Allah loveth those who battle for His cause in ranks, as if they were a solid structure." (61:4).

وَعَنْ عَبْدِ اللّٰهِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ عَجِبَ رَبُّنَا مِنْ رَّجُلَیْنِ رَجُلٍ ثَارَ عَنْ وِّطَآئِهٖ وَلِحَافِهٖ مِنْ بَیْنِ حِبِّهٖ وَاَهْلِهٖ اِلٰی صَلٰوتِهٖ فَیَقُوْلُ اللّٰهُ لِمَلٰٓئِكَتِهٖ انْظُرُوْا اِلٰی عَبْدِیْ ثَارَ عَنْ فِرَاشِهٖ وَوِطَآئِهٖ مِنْ بَیْنِ حِبِّهٖ وَاَهْلِهٖ اِلٰی صَلٰوةٍ رَغْبَةً فِیْمَا عِنْدِیْ وَشَفَقًا مِّمَّا عِنْدِیْ وَرَجُلٍ غَزَا فِیْ سَبِیْلِ اللّٰهِ فَانْهَزَمَ مَعَ اَصْحَابِهٖ فَعَلِمَ مَا عَلَیْهِ فِی الْاِنْهِزَامِ وَمَالَهٗ فِی الرُّجُوْعِ فَرَجَعَ حَتّٰی اُهْرِیْقَ دَمُهٗ فَیَقُوْلُ اللّٰهُ لِمَلٰٓئِكَتِهٖ انْظُرُوْا اِلٰی عَبْدِیْ رَجَعَ رَغْبَةً فِیْمَا عِنْدِیْ وَشَفَقًا مِّمَّا عِنْدِیْ حَتّٰی اُهْرِیْقَ دَمُهٗ (رواه فی شرح السنه)

7. Abdullah b. Mas'ud reported Allah's Messenger as saying "Our Lord is Pleased with two men: One is a man who gets up from his blanket and his covering from among his beloved and his family to engage in (*Tahajjud*) prayer. Allah says to His angels, "Look at my servant who has got up from his bedding and his blanket from among his beloved and his family to engage in his prayer

out of desire for what is with Me and fear of what is with Me." The other is a man who goes out on an expedition in Allah's path and is routed along with his companions, but who, knowing what responsibility will rest upon him for being routed and what reward he will receive for going back, returns with the result that his blood is spilt. Allah says to His angels, "Look at my servant who returned out of desire for what is with Me and fear of what is with Me with the result that his blood was spilt." (Baghawi transmitted it in *Sharh as-Sunnah*)

Just see how much blessings are reaped on account of offering *Tahajjud* prayer after midnight and how vividly and graciously the pleasure of Allah is obtained through it.

The Holy Prophet (S.A.W.) is reported to have said, "None is pleased by Allah more than he who is aroused to offer two *rak'ahs* of *Salat*." That is why the Holy Prophet (S.A.W) advised. "For a (good) *Salat* keep your back and stomach light." The back of a person is said to be light when he has very few worldy incumbrances and his stomach is light when he eats just little to avoid indolence and laziness which is a sure outcome of gluttony.

وَعَنْ عَلِيِّ ابْنِ الْحُسَيْنِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَالَا يَعْنِيْهِ
(رَوَاهُ مَالِكٌ وَّ أَحْمَدُ و رَوَاهُ ابْنُ مَاجَةَ عَنْ أَبِيْ هُرَيْرَةَ
وَالتِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِيْ شُعَبِ الْإِيْمَانِ عَنْهُمَا)

Ali bin al-Husain reported Allah's Messenger as saying, "Part of a man's good observance of Islam is that he leaves alone what does not concern him." (Tirmidhi).

وَعَنِ الْمُغِيْرَةِ قَالَ قَامَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
حَتّٰى تَوَرَّمَتْ قَدَمَاهُ فَقِيْلَ لَهُ لِمَ تَصْنَعُ هٰذَا وَقَدْ

غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ أَفَلَا
أَكُوْنُ عَبْدًا شَكُوْرًا۔ (متفق عليه)

8. It is reported in many *Ahadith* that the Holy Prophet's feet would get swollen on account of standing for long hours during *Tahajjud*. And when the Companions requested him to reduce his toil in worship as he had been assured of forgiveness in Surah *Al-Fath*: "That Allah may forgive thee of thy sin that which is past and that which is to come," (48:2), he (the Holy Prophet) used to say, "Why should I not, then be a grateful slave of Allah?" (Bukhari and Muslim).

Just ponder how the blessed Prophet took great pains in spending most of the night in meditation and prayers in spite of the fact that forgiveness was granted to him before hand, while we, who are soaked in sins should pass the whole night carelessly in comfortable sleep. Being his followers, does it behove us?

وَعَنْ أَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ إِنَّ الدِّيْنَ يُسْرٌ وَّ لَنْ يُّشَادَّ الدِّيْنَ أَحَدٌ إِلَّا غَلَبَهُ
فَسَدِّدُوْا وَقَارِبُوْا وَأَبْشِرُوْا وَاسْتَعِيْنُوْا بِالْغَدْوَةِ وَالرَّوْحَةِ
وَشَيْءٍ مِّنَ الدُّلْجَةِ (رَوَاهُ الْبُخَارِيُّ)

9. Abu Hurairah reported Allah's Messenger as saying, "The religion (of Islam-*Deen*) is ease, but if anyone overdoes it gets the better of him; so keep to the right course, approximate to perfection, rejoice and ask help in the morning, the evening and some of the latter part of the night." (Bukhari).

The concluding portion of the Hadith points to the performance of *Tahajjud*. However it implies that in sheer enthusiasm out of love for gaining stupendous reward in the Hereafter, one should not perform excess of worship which

may completely exhaust him and thereafter he may abandon such worship and other good deeds altogether, Moderation in every thing should be our watchword. Islam does not impose intolerable burden on us. Being the natural religion of man, it is free from extremities as are to be found in man-made philosophies and "isms".

وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ ذُكِرَ عِنْدَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقِيْلَ لَهُ مَا زَالَ نَائِمًا حَتّٰى اَصْبَحَ مَا قَامَ اِلَى الصَّلٰوةِ قَالَ ذٰلِكَ رَجُلٌ بَالَ الشَّيْطٰنُ فِيْ اُذُنَيْهِ اَوْ قَالَ فِيْ اُذُنِهِ ـ (مُتَّفَقٌ عَلَيْهِ)

10. Abdullah bin Mas'ud reported that a mention was made to the Messenger of Allah of a man who slept the whole night till morning. He (the Holy Prophet) remarked: "That is a man in whose ears (or in whose ear) the devil urinated." (Bukhari and Muslim).

This Hadith implies that a man who does not wake up at night is so much overpowered by the sweetness of sleep that he turns a deaf ear to the spiritual longing of his soul. He is thus overtaken by his baser self.

عَنْ عَلِيِّ بْنِ اَبِيْ طَالِبٍ رَضِيَ اللهُ عَنْهُ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ طَرَقَهُ وَ فَاطِمَةَ فَقَالَ اَلَا تُصَلُّوْنَ فَقُلْنَا يَا رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّمَا اَنْفُسُنَا بِيَدِ اللهِ فَاِذَا شَآءَ اَنْ يَّبْعَثَنَا بَعَثَنَا فَانْصَرَفَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِيْنَ قُلْتُ لَهُ ذٰلِكَ ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ يَّضْرِبُ فَخِذَهُ وَيَقُوْلُ وَ كَانَ الْاِنْسَانُ اَكْثَرَ شَيْءٍ جَدَلًا ۝ ۴۳

11. Husain bin Ali narrated on the authority of (his father) Ali bin Abu Talib that the Messenger of Allah came one night to see him (Ali) and Fatimah (the daughter of the Holy Prophet) and said: Don't you observe (*Tahajjud*) Prayer? I (Ali) said: Messenger of Allah, verily our souls are in the hands of Allah and when He wants to awaken us, He awakens us. The Messenger of Allah went back when I said this to him. He was striking his hand on his thigh (i.e. an expression of dislike) while returning, and I heard him say: "Verily the man disputes with many things." (Muslim).

This conversation shows that Hazrat Fatimah and Hazrat Ali used to observe the *Tahajjud* prayer but on occasions when they over slept they missed it. It is for explaining this behaviour that Hazrat Ali put forward this plea that the soul of man is in the hand of Allah so he wakes up when Allah so desires, otherwise he is overpowered by sleep. The Holy Prophet did not approve of the answer given by Hazrat Ali for not observing the *Tahajjud* prayer on that day. He did not like his idea to shift on the responsibility of his negligence to Allah. The soul is in fact in the hand of Allah but one should make wilful efforts to rise for the after mid-night prayer. This hadith also demonstrates the importance of *Tahajjud* because it elevates the soul of man.

عَنْ عَآئِشَةَ رَضِيَ اللهُ تَعَالٰى عَنْهَا قَالَتْ دَخَلَ عَلَيَّ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِيْ امْرَاَةٌ فَقَالَ مَنْ هٰذِهٖ فَقُلْتُ امْرَاَةٌ لَّا تَنَامُ تُصَلِّيْ قَالَ عَلَيْكُمْ مِنَ الْعَمَلِ مَا تُطِيْقُوْنَ فَوَاللهِ لَا يَمَلُّ اللهُ حَتّٰى تَمَلُّوْا فَكَانَ اَحَبُّ الدِّيْنِ اِلَيْهِ مَا دَاوَمَ عَلَيْهِ

12. Hazrat Aisha said: The Messenger of Allah came to me when a woman (from Banu Asad) was sitting with me. He said, "Who is she?" I said: She is a woman who does not sleep but prays. He said: "Do such acts which you are capable of doing. By Allah, Allah does not grow

weary but you will grow weary. The religious act most pleasing to Him is one the doer of which does it continuously." (Muslim).

وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ الْأَعْمَالِ إِلَى اللهِ أَدْوَمُهَا وَإِنْ قَلَّ

(مُتَّفَقٌ عَلَيْهِ)

Hazrat Aisha (R.A.) reported Allah's Messenger as saying "The acts most pleasing to Allah are those which are done most continuously even if they amount to little." (Bukhari and Muslim).

وَعَنْهَا قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خُذُوْا مِنَ الْأَعْمَالِ مَا تُطِيْقُوْنَ فَإِنَّ اللهَ لَا يَمَلُّ حَتَّى تَمَلُّوْا۔

(مُتَّفَقٌ عَلَيْهِ)

She reported Allah's Messenger as saying, "Choose such actions as you are capable of performing, for Allah does not grow weary till you do." (Bukhari and Muslim).

وَعَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّيْ فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَا يَدْرِيْ لَعَلَّهُ يَسْتَغْفِرُ فَيَسُبَّ نَفْسَهُ (متفق

13. Hazrat 'A'isha (R.A.) reported Allah's Messenger as saying, "When one of you dozes while praying he should sleep, till sleep is gone, for when one of you prays while dozing he does not know whether he may be asking pardon or vilifying himself." (Agreed upon)

The Almighty Lord likes those acts of worship which spring from sincere devotion, tranquillity and cheerfuluness. A voluntary prayer which becomes a burden on one who performs it because of fatigue or other factors or one is over-powered by sleep and does not know really what he is reciting or the number of *Rak'ahs* he has prayed—under such circumstance it is better to sleep For *Fard Salat* (obligatory prayers), however, one has to pray even if he likes or not, is tired or indisposed because it has been Prescribed and made obligatory by Allah. The Qur'an says :

فَأَقِيْمُوا الصَّلٰوةَ ۚ إِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا ۝

"Observe proper *Salat*, *Salat* at fixed hours hath been enjoined on the believers." (4:104).

عَنْ عَبْدِ اللهِ ابْنِ عَمْرِو ابْنِ الْعَاصِ قَالَ قَالَ لِيْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَ اللهِ لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُوْمُ مِنَ اللَّيْلِ فَتَرَكَ قِيَامَ اللَّيْلِ

(مُتَّفَقٌ عَلَيْهِ)

14. Abdullah bin Amr bin al-As reported Allah's Messenger as saying to him "Don't be like so and so, Abdullah. He used to get up during the night (for *Tahajjud* prayer) then abandoned the practice." (Agreed upon).

The man who is regular in praying *Tahajjud* feels an immense loss if he misses it. Malik bin Dinar, an eminent Shaikh says: "One night I was in a deep sleep and could not get up for *Tahajjud*. I saw in my dream a girl so beautiful as I had never seen in my life. She was emitting such fragrance as I had never smelt before. She handed over to me a piece of paper on which were written three couplets which meant: "You were so enamoured of deep sleep that you have

become unmindful of the higher stages of Paradise where you have to abide for ever with no fear of death. Wake up, it is better to recite the Qur'an in *Tahajjud* than to sleep." Since then whenever I feel sleepy, these couplets come to my mind and the sleep goes away."

It is said in *Bahjatun Nufus* that one of the *Sahabah* was once offering *Tahajjud* when a thief came and took away his horse. He noticed it but he did not break his *Salat*. Some body asked him "Why did you not break *Salat* and catch the thief?" He replied "I was engaged in something for more valuable than the horse."

There are so many stories about the pious people spending their nights in eagerness and love for Allah. We have in fact been driven so far away from the pleasure of such pursuits that we have even begun to doubt the veracity of such facts. Again we see with our own eyes people spending the whole night (sometimes even standing) in witnessing a show in a Cinema or a Theatre. They neither get tired nor does sleep overpower them. When such impious deeds, if indulged in, have such an attraction, then what makes us doubt the spiritual pursuits being so attractive and tasteful while persons partaking in them are specially endowed with additional strength and endurance by Allah? The only reason for our doubt is our ignorance which is like that of an immature child about the experiences of puberty. May Allah enable us to attain the heights where we may be able to taste the pleasure of His worship.

وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ اَوْصَانِىْ خَلِيْلِىْ بِثَلٰثٍ صِيَامِ ثَلٰثَةِ اَيَّامٍ مِّنْ كُلِّ شَهْرٍ وَّرَكْعَتَىِ الضُّحٰى وَاَنْ اُوْتِرَ قَبْلَ اَنْ اَنَامَ (مُتَّفَقٌ عَلَيْهِ)

15. Abu Hurairah said, "My friend (i.e. the Prophet (S.A.W) instructed me to observe three practices: to fast three days every month, to pray two *rak'ahs* in the forenoon,

and to observe a *witr* before going to sleep " (Bukhari and Muslim).

Fasting has great merits.

وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ كُلُّ عَمَلِ بْنِ آدَمَ يُضَاعَفُ الْحَسَنَةُ بِعَشْرِ اَمْثَالِهَا اِلٰى سَبْعِ مِائَةِ ضِعْفٍ قَالَ اللّٰهُ تَعَالٰى اِلَّا الصَّوْمَ فَاِنَّهُ لِىْ وَ اَنَا اَجْزِىْ بِهٖ يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ اَجْلِىْ لِلصَّآئِمِ فَرْحَتَانِ فَرْحَةٌ عِنْدَ فِطْرِهٖ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهٖ وَلَخُلُوْفُ فَمِ الصَّآئِمِ اَطْيَبُ عِنْدَ اللّٰهِ مِنْ رِّيْحِ الْمِسْكِ وَالصِّيَامُ جُنَّةٌ فَاِذَا كَانَ يَوْمُ صَوْمِ اَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ فَاِنْ سَابَّهٗ اَحَدٌ اَوْ قَاتَلَهٗ فَلْيَقُلْ اِنِّىْ امْرَءٌ صَآئِمٌ۔ (مُتَّفَقٌ عَلَيْهِ)

Abu Hurairah reported Allah's Messenger as saying, "Every (good) deed a son of Adam does will be multiplied, a good deed receiving a ten fold to seven hundred fold reward. Allah has said, with the exception of fasting for it is done for My sake and I give a reward for it. One abandons his passion and his food for My sake. The one who fasts has two occasions of joy, one when he breaks his fast and one when he meets his Lord. The bad breath of one who fasts is sweeter to Allah than the fragrance of musk. Fasting is a protection (i.e. from acts of disobedience in this world and from hell in the next), and when the day of the fast of anyone of you comes he must not use vile language or raise his voice, and if anyone reviles him or tries to fight with him he should tell him he is fasting." (Agreed upon).

In another, long Hadith narrated by Abdullah bin Amr bin al-As, the Messenger of Allah is reported to have said:

صَوْمُ ثَلٰثَةِ اَيَّامٍ مِّنْ كُلِّ شَهْرٍ صَوْمُ الدَّهْرِ كُلِّهٖ
صُمْ كُلَّ شَهْرٍ ثَلٰثَةَ اَيَّامٍ وَّاقْرَإِ الْقُرْاٰنَ فِىْ كُلِّ شَهْرٍ
قُلْتُ اِنِّىْ اُطِيْقُ (مُتَّفَقٌ عَلَيْهِ)

"Fasting three days every month is equivalent to a perpetual fast. Fast three days every month and recite the Qur'an every month." (Bukhari and Muslim). One is permitted to fast on any three days during the month, but it should be preferably done on the 13th, 14th and 15th of every lunar month; these days are called اَيَّامِ بِيْض (white days i.e. moonlit).

For inculcating God-consciousness and religious devotion in Muslim people, they have been commanded to observe *Nafl* (supererogatory) prayers besides obligatory prayers. Just as in the long interval between the *Isha* (night) and *Fajr* (dawn) prayers, there is a recommended *Nafl* prayer of the *Tahajjud*, similarly in the interval between the dawn and noon prayers, the forenoon prayer is recommended. This prayer is of two kinds: the one is *Ishraq* which is observed in the early hours of the morning (i.e.20 minutes after sunrise) and the second one is *Chasht* which is observed later than this i.e. around ten (10) A.M. This forenoon prayer is not obligatory, it is supererogatory and is a symbol of one's keen devotion to Allah.

وَعَنْ مُعَاذِ بْنِ اَنَسٍ الْجُهَنِىِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَعَدَ فِىْ مُصَلَّاهُ حِيْنَ يَنْصَرِفُ
مِنْ صَلٰوةِ الصُّبْحِ حَتّٰى يُسَبِّحَ رَكْعَتَىِ الضُّحٰى لَا يَقُوْلُ اِلَّا
خَيْرًا غُفِرَتْ لَهٗ خَطَايَاهُ وَاِنْ كَانَتْ اَكْثَرَ مِنْ زَبَدِ الْبَحْرِ
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Mu'adh b. Anas al-Juhani reported Allah's Messenger as saying, "If any one sits in his place of prayer when he finishes the morning prayer till he prays the two *rak'ahs* of the forenoon, saying nothing but what is good, his sins will be forgiven even if they are more than the foam of the sea." (Abu Daud).

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
مَنْ حَافَظَ عَلٰى شُفْعَةِ الضُّحٰى غُفِرَتْ لَهٗ ذُنُوْبُهٗ
وَاِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ (رَوَاهُ اَحْمَدُ وَالتِّرْمِذِىُّ وَابْنُ مَاجَةَ)

Abu Hurairah reported Allah's Messenger as saying, "If anyone perseveres in praying the two *rak'ahs* of the forenoon, his sins will be forgiven, even if they are like the foam of the sea." (Ahmad, Tirmidhi and Ibn Majah).

The last part of one of earlier Hadith narrated by Abdullah bin Amr bin al-As relates to *Witr*. When one is not used to *Tahajjud* prayer, one should observe *Witr* before going to bed. If the health of a person does not allow him to offer *Tahajjud* prayer, there is no harm in not offering it until such time that he regains proper health. The Qur'an says:

عَلِمَ اَنْ لَّنْ تُحْصُوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوْا مَا تَيَسَّرَ
مِنَ الْقُرْاٰنِ عَلِمَ اَنْ سَيَكُوْنُ مِنْكُمْ مَّرْضٰى وَاٰخَرُوْنَ
يَضْرِبُوْنَ فِى الْاَرْضِ يَبْتَغُوْنَ مِنْ فَضْلِ اللّٰهِ وَاٰخَرُوْنَ
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"He knoweth that ye count it not, and turneth unto you in mercy. Recite then, of the Qur'an that which is easy for you. He knoweth that there are sick folk among you, while others travel in the land in search of

In another, long Hadith narrated by Abdullah bin Amr bin al-As, the Messenger of Allah is reported to have said:

صَوْمُ ثَلٰثَةِ اَيَّامٍ مِّنْ كُلِّ شَهْرٍ صَوْمُ الدَّهْرِ كُلِّهٖ
صُمْ كُلَّ شَهْرٍ ثَلٰثَةَ اَيَّامٍ وَّاقْرَإِ الْقُرْاٰنَ فِىْ كُلِّ شَهْرٍ
قُلْتُ اِنِّىْ اُطِيْقُ (مُتَّفَقٌ عَلَيْهِ)

"Fasting three days every month is equivalent to a perpetual fast. Fast three days every month and recite the Qur'an every month." (Bukhari and Muslim). One is permitted to fast on any three days during the month, but it should be preferably done on the 13th, 14th and 15th of every lunar month; these days are called اَيَّامِ بِيْض (white days i.e. moonlit).

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وَاِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ (رواه احمد والترمذى وابن ماجة)

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"He knoweth that ye count it not, and turneth unto you in mercy. Recite then, of the Qur'an that which is easy for you. He knoweth that there are sick folk among you, while others travel in the land in search of

Allah's bounty, and others still are fighting for the cause of Allah". (73:20).

وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ اِذَا مَرَرْتُمْ بِرِیَاضِ الْجَنَّةِ فَارْتَعُوْا قِیْلَ یَا رَسُوْلَ اللّٰهِ وَمَا رِیَاضُ الْجَنَّةِ قَالَ الْمَسَاجِدُ قِیْلَ وَمَا الرَّتْعُ یَا رَسُوْلَ اللّٰهِ قَالَ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ۔ (رواہ الترمذی)

Abu Hurairah reported Allah's Messenger as saying, "When you pass by one of the gardens of Paradise, feed there". When asked what the gardens of Paradise were, he replied that they were the Mosques, and when asked what the feeding consisted of he replied.(سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ) (Glory be to Allah, Praise be to Allah. There is no god but Allah; and Allah is Most Great") - (Tirmidhi)

وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلی اللہ علیہ وسلم اَفْضَلُ الصِّیَامِ بَعْدَ رَمَضَانَ شَهْرُ اللّٰهِ الْمُحَرَّمُ وَاَفْضَلُ الصَّلٰوةِ بَعْدَ الْفَرِیْضَةِ صَلٰوةُ اللَّیْلِ (رواہ مسلم)

16. Hazrat Abu Hurairah reported Allah's Messenger as saying, "The most excellent fast after Ramadan is in Allah's month al-Muharram, and the most excellent prayer after what is prescribed is prayer during the night (i.e. *Tahajjud* prayer)." (Muslim).

"Allah's month" does not mean that this month alone is the month of Allah; here the annexation to Allah has been made in order to glorify its position. This type of annexation is used for respect. The month of Muharram is the opening

month of the Islamic Calendar. It is, therefore, quite proper to start the month with fasting as a symbol of devotion to Allah and a mute appeal for His Blessings and Favours.

Salat-ul-Tahajjud is a great blessing of Allah. To resort to *Salat.* at the time of worry is to hasten towards His mercy, and when Allah's mercy comes to rescue, there can remain no trace of any worry. Hudhaifa says that whenever the Prophet(S.A.W) happened to face any difficulty, he would at once resort to *Salat*. (Ahmad and Abu Daud).

وَعَنْ عَبْدِ اللّٰهِ ابْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ اَحَبُّ الصَّلٰوةِ اِلَى اللّٰهِ صَلٰوةُ دَاوٗدَ وَاَحَبُّ الصِّیَامِ اِلَى اللّٰهِ صِیَامُ دَاوٗدَ كَانَ یَنَامُ نِصْفَ اللَّیْلِ وَیَقُوْمُ ثُلُثَهٗ وَیَنَامُ سُدُسَهٗ وَیَصُوْمُ یَوْمًا وَّیُفْطِرُ یَوْمًا (متفق علیہ)

17. Abdullah bin 'Amr reported the Messenger of Allah as saying: "The best fasting in the eye of Allah is that of (Prophet) David, for he fasted half of the age (he fasted on alternate days) and the best prayer in the eye of Allah, the Exalted & Majestic, is that of David, for he slept for half of the night and then stood for prayer and then again slept. He prayed for one-third of the night after midnight." (Bukhari and Muslim).

وَعَنْ اَبِیْ اَیُّوْبَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ اَرْبَعٌ مِّنْ سُنَنِ الْمُرْسَلِیْنَ الْحَیَاءُ وَ یُرْوٰى الْخِتَانُ وَالتَّعَطُّرُ وَالسِّوَاكُ وَالنِّكَاحُ (رواہ الترمذی)

Abu Ayyub reported Allah's Messenger as saying, "Four characteristics pertain to the practices of the Messengers:

modesty (but some say circumcision), the use of perfume, the use of *Miswak* (tooth-stick), and marriage." (Tirmidhi).

عَنْ اَبِیْ هُرَیْرَةَ ؓ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَعْقِدُ الشَّيْطَانُ عَلٰى قَافِيَةِ رَاْسِ اَحَدِكُمْ اِذَا هُوَ نَامَ ثَلٰثَ عُقَدٍ يَضْرِبُ عَلٰى كُلِّ عُقْدَةٍ عَلَيْكَ لَيْلٌ طَوِيْلٌ فَارْقُدْ فَاِنِ اسْتَيْقَظَ فَذَكَرَ اللهَ اِنْحَلَّتْ عُقْدَةٌ فَاِنْ تَوَضَّاَ اِنْحَلَّتْ عُقْدَةٌ فَاِنْ صَلّٰى اِنْحَلَّتْ عُقْدَةٌ فَاَصْبَحَ نَشِيْطًا طَيِّبَ النَّفْسِ وَ اِلَّا اَصْبَحَ خَبِيْثَ النَّفْسِ كَسْلَانَ۔ (مُتَّفَقٌ عليه)

18. Abu Hurairah transmitted it from the Apostle of Allah: When anyone of you goes to sleep, the devilties three knots at the back of his neck, sealing every knot with; 'You have a long night, so sleep.' So if one awakes and mentions Allah, a knot will be loosened; if he performs ablution, two knots are loosened, and if he prays (all) knots will be loosened and in the morning he will be active and in good spirit; otherwise he will be in bad spirit and sluggish in the morning." (Bukhari and Muslim).

There are three stages in the night (*Tahajjud*) prayer; one, getting up at night, second, performing ablution, and third, praying, and there are hindrances to all of them from the evil in man which is represented by three knots. This also gives an insight into the strategy of *Satan* (devil). He does not openly call a man to the path of evil but leads him astray by false pretexts and allurements. This tactic of Satan has been exemplified in this Hadith. The Satan does not forbid man to

pray at night but tells him to sleep on as enough time is left for prayer. He makes him lethargic and indolent.

فَقُلْتُ يَا اُمَّ الْمُؤْمِنِيْنَ اَنْبِئِيْنِيْ عَنْ خُلُقِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَتْ اَلَسْتَ تَقْرَءُ الْقُرْاٰنَ قُلْتُ بَلٰى قَالَتْ فَاِنَّ خُلُقَ نَبِيِّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ الْقُرْاٰنَ قَالَ هَمَمْتُ اَنْ اَقُوْمَ وَلَا اَسْاَلَ اَحَدًا عَنْ شَيْءٍ حَتّٰى اَمُوْتَ ثُمَّ بَدَا لِيْ فَقُلْتُ اَنْبِئِيْنِيْ عَنْ قِيَامِ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ اَلَسْتَ تَقْرَاُ يَا اَيُّهَا الْمُزَّمِّلُ قُلْتُ بَلٰى قَالَتْ يَا بُنَيَّ فَكَانَ نَبِيُّ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِذَا صَلّٰى صَلٰوةً اَحَبَّ اَنْ يُّدَاوِمَ عَلَيْهَا وَكَانَ اِذَا غَلَبَهٗ نَوْمٌ اَوْ وَجَعٌ عَنْ قِيَامِ اللَّيْلِ صَلّٰى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً۔

19. Sa'd bin Hisham narrated that he went to Hazrat Aisha and said: Mother of the Faithful, tell me about the character of the Messenger of Allah. She said: "Don't you read the Qur'an?" I (Sa'd) said: "Yes." Upon this she said: "The character of the Apostle of Allah was the Qur'an." He said: "I felt inclined to get up and not to ask anything (further) till death. But then I changed my mind and said: Inform me about the observance (of the night prayer) of the Messenger of Allah. She said: 'Did you not recite: "O thou wrapped Up"?. . . . . (She then said): 'O my son, when the Apostle of Allah observed prayer, he liked to keep on observing it, and when sleep or pain overpowered him and made it impossible

(for him) to observe prayer in the night, he prayed twelve rak'ahs during the day . . . . . " (Muslim).

The tone and the style of the above verse from Surah al-Muzzammil (73:1-6) clearly reveal that it concerns the earliest period of the commencement of revelation. After receiving the first revelation *(Al-Alaq*, 96:1-6), the Holy Prophet (S.A.W.) went to his wife Khadijah (may Allah be pleased with her) and told her to wrap him up in cloaks as he was afraid of the great responsibilities that were going to fall on his shoulders. On this occasion he was told by Allah to be up and prepare himself through the night prayer (*Tahajjud*) for undertaking this great responsibility, since it is the night prayer which is a more effective means for inculcating a habit of meditation and devotion to Allah. One is very close to Him in the stillness of the night and one is free to pour one's heart before Him hidden from the eyes of people.

When one occasionally misses *Tahajjud* prayer there is a clue in the above Hadith about its compensation. For him an alternative has been given that he should observe twelve *Rak'ahs* of *Nafl* (supererogatory prayer) during daytime, particularly before the *Zuhr* (noon) prayer. Here a substitute is suggested for *Nafl* prayer for those who are regular in observing it.

عَنْ عَبْدِ اللهِ بن ابی قیس قال قالت عائشةؓ
رضی اللہ عنہا لا تدع قیام اللیل فان رسول
اللہ صلے اللہ علیہ وسلم کان لا یدعہ وکان اذا
مرض او کسل صلّٰی قاعدا ۔(رواہ ابوداؤد وابن خزیمہ فی صحیحہ)

20. Abdullah bin Abi-Qais narrates that Hazrat Aisha (R.A) advised him not to miss *Tahajjud* prayer because the Messenger of Allah never missed it. If he (i.e. Messenger of Allah) was indisposed or felt slackness even then he prayed (*Tahajjud*) in a sitting posture. (Abu Daud).

Tahajjud prayer is not *Fard* (obligatory) or *Wajib* (واجب) that it should not be given up under any circumstances. But because of its immense reward and dearness to Allah and on account of its blissful effects in forming the character of a man, the Holy Prophet (S.A.W.) took pains not to miss it come what may!

Hazrat Abu Hurairah narrates that he enquired from Rasul-Allah (S.A.W) to tell him something on acting which he may gain entry to Paradise. Rasul-Allah (S.A.W) advised three things: (1) Giving vogue to Salutation (اَلسَّلَامُ عَلَيْكُمْ) (ii) Feeding the poor & needy (iii) Praying *Tahajjud* during the night.

وَعَنْ ایاس بن معاویۃ المُزنی رضی اللہُ عنہ ان
رسول اللہ صَلے اللہ علیہ وسلم قال لابد من صلاۃ
بلیل ولو حلبَ شاۃ ۔ وماکان بعد صلاۃ العشاء
فھو من اللَّبَل (رواہ الطبرانی)

21. Hazrat Ayas bin Muwaiya Muzni reported Allah's Messenger as saying, "Make a practice of offering some *Nafl* prayer at night even though it may of such a small duration as the time taken during milking a goat. A prayer offered after *Isha* is treated as *Salat-ul-Lail*." (Tibrani)

The best time for *Tahajjud* is the latter part of the night as has been explained in a number of earlier Ahadith. But if anyone finds it very hard to pray during such time (due to health reasons or other compelling factors) he may offer some *rak'ahs* after *Isha* and it may also be counted towards Tahajjud as a special grace of the Almighty Lord. Glory be to Allah!

A point needs clarification here:

Salat-ul-Lail i.e. *Tahajjud*, and *Qiyam-ul-Lail* are generaliy taken to be the one and the same thing. But there is a

slight distinction between them. *Tahajjud* is that optional (voluntary) prayer which is observed after sleep in the latter part of the night. *Salat-ul-Lail* or *Qiyam-ul-Lail* includes even that prayer which is recommended as a substitute for *Tahajjud* prayer for one who is overpowered by sleep and finds it difficult to get up at early hour of the dawn or for one who is exhausted and cannot, therefore, rise for *Tahajjud*.

In a Hadith it is said, "There are three things in this world for which people would fight with one another if they come to know about their rewards. These are: to call out *Azan*, to go to Masjid for *Zuhr* prayers in th scorching heat of the sun and to be in the first row while in *Salat* with *Jama'at*.

وَعَنْ مُّعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ مَا مِنْ مُّسْلِمٍ يَّبِيْتُ عَلٰى ذِكْرٍ طَاهِرًا
مِنَ اللَّيْلِ فَيَسْاَلُ اللّٰهُ خَيْرًا اِلَّا اَعْطَاهُ اللّٰهُ اِيَّاهُ.
(رواه احمد وابوداؤد)

22. Muadh bin Jabal reported Allah's Mesenger as saying, "If any Muslim goes to bed in a state of purity making mention of Allah (i.e. *Dhikr*) then is disturbed (from sleep) during the night and asks Allah for good, Allah will give it to him." (Ahmad and Abu Daud)

عَنْ اَبِىْ اُمَامَةَ قَالَ سَمِعْتُ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
يَقُوْلُ مَنْ اَوٰى اِلٰى فِرَاشِهٖ طَاهِرًا وَّ ذَكَرَ اللّٰهَ حَتّٰى
يُدْرِكَهُ النُّعَاسُ لَمْ يَتَقَلَّبْ سَاعَةً مِّنَ اللَّيْلِ يَسْاَلُ
اللّٰهَ فِيْهَا خَيْرًا مِّنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ اِلَّا اَعْطَاهُ اِيَّاهُ
ذَكَرَهُ النَّوَوِىُّ فِىْ كِتَابِ الْاَذْكَارِ بِرِوَايَةِ ابْنِ السُّنِّىِ

Abu Umama told of his hearing Allah's Messenger say, "If anyone goes to bed in a state of purity and makes mention of Allah till drowsiness overtakes him, he will not turn round at any time during the night and ask Allah at that time for some of the good of this world and the Next without His giving it to him." (Nawawi mentioned it in *Kitab al-Adhkar* by the transmission of Iba as-Sunni).

وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ تَعَالٰى اَنَا عِنْدَ ظَنِّ عَبْدِىْ
بِىْ وَاَنَا مَعَهٗ اِذَا ذَكَرَنِىْ فَاِنْ ذَكَرَنِىْ فِىْ نَفْسِهٖ
ذَكَرْتُهٗ فِىْ نَفْسِىْ وَاِنْ ذَكَرَنِىْ فِىْ مَلَاءٍ ذَكَرْتُهٗ فِىْ
مَلَاءٍ خَيْرٍ مِّنْهُمْ. (متفق عليه)

Abu Hurairah reported Allah's Messenger as stating that Allah says, "I am present when my servant thinks of Me, and I am with him when he remembers Me. If he remembers Me inwardly I shall remember him inwardly and if he remembers me among people, I shall remember him among people who are better than they." (Bukhari and Muslim).

وَعَنْ رَّبِيْعَةَ ابْنِ كَعْبٍ قَالَ كُنْتُ اَبِيْتُ مَعَ رَسُوْلِ
اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاٰتِيْهِ بِوَضُوْئِهٖ وَ
حَاجَتِهٖ فَقَالَ لِىْ سَلْ فَقُلْتُ اَسْئَلُكَ مُرَافَقَتَكَ
فِى الْجَنَّةِ قَالَ اَوْ غَيْرَ ذٰلِكَ قُلْتُ هُوَ ذَاكَ قَالَ
فَاَعِنِّىْ عَلٰى نَفْسِكَ بِكَثْرَةِ السُّجُوْدِ (رواه مسلم)

(23) Rabi'ah bin Kab (may Allah be pleased with him) narrates, "I used to remain in attendance upon the Holy Prophet at night. I would keep water, *miswak*. praying mat, etc. ready for his *Tahajjud*. Once he (being very pleased with my services) asked me; 'What would you wish most?' I submitted, "Prophet of Allah, I wish company in Paradise." He asked me if there was anything else I wished for. But I replied, "This is the only thing I long for." Upon this he remarked, "All right: Then help me to accomplish this for you by devoting yourself often to prostration." (Muslim).

Here is a lesson for us. We should not depend on *Dua* alone, but we should also make concerted and practical efforts to gain our object. The best of all efforts is *Salat*. Also it would be a deception to depend entirely on the prayers of pious people and lovers of Allah. No doubt the prayers of such saints have their due effect, but they only go to augment our own sincere efforts, and even the Prophet asked Rabi'ah to "help" him by prostrating frequently. 'i.e. saying *Salat* in his leisure hours too.

The well known story of Abu Talib, the uncle of Rasulullah (Sallallaho alaihe wasallam) is given in the books of Hadith, *Tafseer*, and History. As he had been helping Rasulullah (Sallallaho alaihe wasallam) and the Muslims, Rasulullah (Sallallaho alaihe wasallam) went to him when he was about to die, and said, "O my uncle, recite لَآ اِلٰهَ اِلَّا اللّٰهُ even now so that I may be able to inercede on your behalf on the Day of Judgement, and I may bear witness before Allah that you embraced Islam." Abu Talib replied, "People will taunt me for having accepted the faith of my nephew for fear of death, otherwise I would have pleased you by reciting this Kalimah." Rasulullah (Sallallaho alaihe wasallam) returned from there deeply grieved. It was in this connection that the Qur'anic verse

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وَهُوَ اَعْلَمُ بِالْمُهْتَدِیْنَ ۝

was revealed, which means "Lo! thou guidest not whom thou lovest, but Allah guideth whom He will." It is evident from this incident that those who indulge in sins and bad deeds, and disobey Allah and His Prophet (Sallallaho alaihe wasallam), but think that they will get salvation by virtue of the prayer in their favour of some pious person are sadly mistaken. All power rests with Almighty Allah, to Whom we should always turn and with Whom we should establish our real connection. However, the company of pious men and their prayers and good wishes can help us in achieving this end.

وَعَنْ اَبِیْ سَعِیْدٍ وَّ اَبِیْ هُرَیْرَةَ قَالَا قَالَ
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اَهْلَهٗ مِنَ اللَّیْلِ فَصَلَّیَا اَوْ صَلّٰی رَكْعَتَیْنِ جَمِیْعًا
كُتِبَ فِی الذّٰكِرِیْنَ وَالذّٰكِرَاتِ ۔ (رواہ ابوداؤد وابن ماجہ)

(24) Abu Said and Abu Hurairah reported Allah's Messenger as saying, "when a man wakens his wife (the Arabic word is *ahl* which means "People" or "family" and sometimes "wife") during the night and they pray (or he prays) two *rak'ahs* together, they are recorded among the men and women who make mention of Allah." (Abu Daud and Ibn Majah).

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اَلْفَ صَلٰوةٍ وَّ صَلٰوتُهٗ فِى الْمَسْجِدِىْ بِخَمْسِيْنَ اَلْفَ
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اَلْفِ صَلٰوةٍ ۔ (رواه ابن ماجة)

روى عن انس يرفعه قال صلوة فى مسجدى
تعدل بعشرة الاف صلاة وصلاة فى المسجد الحرام
تعدل بمائة الف صلاة والصلوة بارض الرباط
تعدل بالفى الف صلاة واكثر من ذلك كله الركعتان
يصليهما العبد فى جوف الليل لايريد بهما
الا ما عند الله عزوجل ۔

رواه ابو الشيخ بن حبان كتاب الثواب الترغيب

(25) Anas bin Malik reported Allah's Messenger as saying, "A man's prayer in his house is equivalent to a single observance of prayer, his prayer in a Mosque is equivalent to twenty-five, his prayer in a Mosque in which Friday prayer is observed is equivalent to five hundred, his prayer in the *Aqsa* Mosque is equivalent to fifty thousand, his prayer in my Mosque (Masjid-e-Nabvi, Madinah) is equivalent to fifty thousand, his prayer in the sacred Mosque (the Ka'ba) is equivalent to a hundred thousand" (Ibn Majah).

In another Hadith it is stated that "prayer offered on borders while guarding the frontiers of Islam against the attacking enemy is equivalent to 2,000,000 prayers. And exceeding in reward than this are the two *rak'ahs* of prayer which a servant of Allah offers at midnight intending no recompense for it except that which is

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In this Hadith how great the virtues of *Tahajjud* have been mentioned! What a great misfortune it would be for us if we miss this prayer from now onwards!

وَعَنْ اَبِىْ سَعِيْدِ الْخُدْرِىِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا رَاَيْتُمُ الرَّجُلَ يَتَعَاهَدُ
الْمَسْجِدَ فَاشْهَدُوْا لَهٗ بِالْاِيْمَانِ فَاِنَّ اللّٰهَ يَقُوْلُ
اِنَّمَا يَعْمُرُ مَسَاجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ
الْاٰخِرِ ۔ (رواه الترمذ وابن ماجة رواهُ الدّارمى)

Abu Sa'id Al-Khudri reported Allah's Messenger as saying, "when you see a man frequenting the mosque, testify that he has faith, for Allah says, 'Allah's Mosques are visited only by those who believe in Allah and the last day". (Tirmidhi, Ibn Majah and Darimi).

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بِالنُّوْرِ التَّامِّ يَوْمَ الْقِيٰمَةِ (رواه ابن ماجة)

Sahl-bin Sa'd (R.A.) narrates that he heared the Prophet (S.A.W.) saying, "Give glad tidings to those who go to the Masjid frequently during hours of darkness, for they will have perfect light on the Day of Judgement." (Ibn Majah).

وَعَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ
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اَلْفَ صَلٰوةٍ وَّ صَلٰوتُهٗ فِى الْمَسْجِدِىْ بِخَمْسِيْنَ اَلْفَ صَلٰوةٍ وَّصَلٰوتُهٗ فِى الْمَسْجِدِ الْحَرَامِ بِمِائَةِ اَلْفِ صَلٰوةٍ ۔ (رواه ابن ماجة)

روى عن انس يرفعه قال صلوة فى مسجدى تعدل بِعَشْرَةَ الاف صلاة وصلاة فِى المسجد الحرام تَعْدل بمائة الف صلاة وَ الصلوة بارض الرباط تعدل بالفى الف صلاة واكثر من ذٰلك كله الركعتان يصليهما العبد فى جوف الليل لايريد بهما الا ما عند الله عزّ وجَل ۔

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عَنْ سَهْلِ بْنِ سَعْدِنِ السَّاعِدِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَشِّرِ الْمَشَّآئِيْنَ فِى الظُّلَمِ اِلَى الْمَسَاجِدِ بِالنُّوْرِ التَّامِّ يَوْمَ الْقِيٰمَةِ (رواه ابن ماجة)

Sahl-bin Sa'd (R.A.) narrates that he heared the Prophet (S.A.W.) saying, "Give glad tidings to those who go to the Masjid frequently during hours of darkness, for they will have perfect light on the Day of Judgement." (Ibn Majah).

وَعَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ اَتَيْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَارَسُوْلَ اللّٰهِ مَنْ مَعَكَ عَلٰى هٰذَا الْاَمْرِ

قَالَ حُرٌّ وَّعَبْدٌ قُلْتُ مَا الْاِسْلَامُ قَالَ طِيْبُ الْكَلَامِ وَ
اِطْعَامُ الطَّعَامِ قُلْتُ مَا الْاِيْمَانُ قَالَ الصَّبْرُ وَالسَّمَاحَةُ قَالَ
قُلْتُ اَيُّ الْاِسْلَامِ اَفْضَلُ قَالَ مَنْ سَلِمَ الْمُسْلِمُوْنَ مِنْ
لِّسَانِهٖ وَيَدِهٖ قَالَ قُلْتُ اَيُّ الْاِيْمَانِ اَفْضَلُ قَالَ خُلُقٌ
حَسَنٌ قَالَ قُلْتُ اَيُّ الصَّلٰوةِ اَفْضَلُ قَالَ طُوْلُ الْقُنُوْتِ
قَالَ قُلْتُ اَيُّ الْهِجْرَةِ اَفْضَلُ قَالَ اَنْ تَهْجُرَ مَا كَرِهَ
رَبُّكَ قَالَ فَقُلْتُ فَاَيُّ الْجِهَادِ اَفْضَلُ قَالَ مَنْ عُقِرَ جَوَادُهٗ
وَاُهْرِيْقَ دَمُهٗ قَالَ قُلْتُ اَيُّ السَّاعَاتِ اَفْضَلُ قَالَ
جَوْفُ اللَّيْلِ الْاٰخِرُ. (رواه احمد)

(26) Amr b. Abasa said: I came to Allah's Messenger and asked, "Who is associated with you in this matter, (i.e. beginning of Islam) Messenger of Allah?" He replied, "Both freeman and slave." I asked what Islam was and he said, "Pleasant speech and the provision of food." I asked what faith was and he said, "Endurance and benevolence." I asked what aspect of Islam was most excellent, and he replied that it was to be seen in him from whose tongue and hand the Muslims were safe. I asked what aspect of faith was most excellent, and he replied that it was good disposition. I asked what feature of prayer was most excellent, and he replied that it consisted in standing for a long time in (silent) humility. I asked him what aspect of emigration *(Hijra)* was most excellent, and he replied. "Abandoning *(an tahjura)* what your Lord abhors." I asked what aspect of *jihad* was most excellent, and he replied that it was when a man's steed was wounded and his blood was shed. I asked him which hour was most excellent, and he replied that "it was towards the end of the darkest part of the night." (Ahmad).

There is a clue in the concluding portion of this Hadith towards the excellence of *Tahajjud* prayer which is offered at a time when there is pitch darkness at night.

Abu Darda' (R.A.) narrates that the Prophet (S.A.W.) once said to him, "Worship your Lord as if you see Him before you, count yourself among the dead, beware of the curse of the wronged one, and even if you could crawl to Masjid, do not miss *'Isha'* and *Fair* prayers with Jamat."

وَعَنْ عَبْدِ اللّٰهِ بْنِ حَبْشِيٍّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
سُئِلَ اَيُّ الْاَعْمَالِ اَفْضَلُ قَالَ طُوْلُ الْقِيَامِ قِيْلَ فَاَيُّ الصَّدَقَةِ
اَفْضَلُ قَالَ جُهْدُ الْمُقِلِّ قِيْلَ فَاَيُّ الْهِجْرَةِ اَفْضَلُ قَالَ مَنْ
هَجَرَ مَا حَرَّمَ اللّٰهُ عَلَيْهِ قِيْلَ فَاَيُّ الْجِهَادِ اَفْضَلُ قَالَ مَنْ
جَاهَدَ الْمُشْرِكِيْنَ بِمَالِهٖ وَنَفْسِهٖ قِيْلَ فَاَيُّ الْقَتْلِ
اَشْرَفُ قَالَ مَنْ اُهْرِيْقَ دَمُهٗ وَعُقِرَ جَوَادُهٗ (رواه ابوداؤد)
وَفِيْ رِوَايَةِ النَّسَائِيِّ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سُئِلَ
اَيُّ الْاَعْمَالِ اَفْضَلُ قَالَ اِيْمَانٌ لَا شَكَّ فِيْهِ وَجِهَادٌ
لَا غُلُوْلَ فِيْهِ وَحَجَّةٌ مَبْرُوْرَةٌ قِيْلَ فَاَيُّ الصَّلٰوةِ اَفْضَلُ
قَالَ طُوْلُ الْقُنُوْتِ ثُمَّ التَّفَقَّا فِي الْبَاقِيْ۔

Abdullah bin Hubshi told that the Prophet (S.A.W.) was asked which deed was most excellent and replied, "Standing long in prayer." He was asked what *Sadaqa* was most excellent and replied, "The effort of one who possesses little." He was asked what *hijra* was most excellent and replied, "That one who forsakes what Allah has prohibited." He was asked what *Jihad* was most excellent and replied, "That of one who strives hard against the polytheists with his property and his

person." He was asked what manner of being killed was most honourable and replied, "That of one whose blood is shed and whose steed is wounded." Abu Daud transmitted it. Nasai's Version says that the Prophet (S.A.W.) was asked which actions were most excellent and replied, "Faith which contains no doubt, *Jihad* which contains no unfaithfulness regarding spoil, and a Pilgrimage which is accepted." He was asked what prayer was most excellent and replied, "Standing long in devotion." The two versions agree about the remainder.

وَعَنْ مُعَاذِ بْنِ جَبَلٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ لَمَّا بَعَثَ بِهٖ اِلَى الْيَمَنِ قَالَ اِيَّاكَ وَالتَّنَعُّمَ
فَاِنَّ عِبَادَ اللّٰهِ لَيْسُوْا بِالْمُتَنَعِّمِيْنَ ۔ (رَوَاهُ اَحْمَدُ)

Mu'adh bin Jabal told that when Allah's Messenger sent him to the Yemen, he said, "Beware of living sumptuously, for Allah's servants do not live sumptuously." (Ahmad).

وَعَنْ اَبِىْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
يَقُوْلُ اللّٰهُ تَعَالٰى مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا
وَاَزِيْدُ وَمَنْ جَآءَ بِالسَّيِّئَةِ فَجَزَآءُ سَيِّئَةٍ مِّثْلُهَا
اَوْ اَغْفِرُ وَمَنْ تَقَرَّبَ مِنِّىْ شِبْرًا تَقَرَّبْتُ مِنْهُ بَاعًا وَّ
مَنْ اَتَانِىْ يَمْشِىْ اَتَيْتُهٗ هَرْوَلَةً وَّ مَنْ لَقِيَنِىْ
بِقُرَابِ الْاَرْضِ خَطِيْئَةً لَا يُشْرِكُ بِىْ شَيْئًا لَقِيْتُهٗ
بِمِثْلِهَا مَغْفِرَةً ۔ (رواهُ مسلم)

(27) Abu Dharr reported Allah's Messenger as stating that Allah says, "He who does a good deed will have ten

times that amount of blessing, and I shall give more; but he who does an evil deed will have an equivalent reward of evil, or I shall grant forgiveness. If anyone draws the length of span near Me, I shall draw the length of a cubit near him, and if anyone draws the length of a cubit near Me, I shall draw the length of a fathom near him. If anyone comes to Me walking I shall come to him at a run, and if anyone meets Me with sins tantamount to the size of the earth, but has not associated anything with Me, I shall meet him with a similar amount of forgiveness." (Muslim).

An important point contained in the above-mentioned Hadith is that if a man increases his devotion to Almighty Allah, the increase in His mercy and kindness upon him is proportionately far greater. "Drawing near" and "running" signify immediate increase in His blessing and mercy. Thus it is upto a person that, if he wants to enjoy more kindness and favour from Almighty Allah, he should increase his devotion to Him.

There is no denying the fact that we are extremely sinful and justly deserve punishment on account of our evil deeds, yet in no case should we feel despondent of the mercy of Allah. That is why the *Ulama* say that true belief lies in between hope (of forgiveness of Allah) and fear (of His wrath).

وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى قَالَ مَنْ عَادٰى لِىْ وَلِيًّا فَقَدْ
اٰذَنْتُهٗ بِالْحَرْبِ وَمَا تَقَرَّبَ اِلَىَّ عَبْدِىْ بِشَىْءٍ اَحَبَّ
اِلَىَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِىْ يَتَقَرَّبُ
اِلَىَّ بِالنَّوَافِلِ حَتّٰى اُحِبَّهٗ فَاِذَا اَحْبَبْتُهٗ فَكُنْتُ

سَمْعَهُ الَّذِیْ یَسْمَعُ بِهٖ وَبَصَرَهُ الَّذِیْ یُبْصِرُ بِهٖ
وَیَدَهُ الَّتِیْ یَبْطِشُ بِهَا وَرِجْلَهُ الَّتِیْ یَمْشِیْ بِهَا وَاِنْ
سَاَلَنِیْ لَاُعْطِیَنَّهٗ وَلَئِنِ اسْتَعَاذَنِیْ لَاُعِیْذَنَّهٗ وَمَا
تَرَدَّدْتُّ عَنْ شَیْءٍ اَنَا فَاعِلُهٗ تَرَدُّدِیْ عَنْ نَفْسِ
الْمُؤْمِنِ یَکْرَهُ الْمَوْتَ وَاَنَا اَکْرَهُ مَسَاءَتَهٗ وَلَابُدَّ لَهٗ
مِنْهُ۔ (رواہ البخاری)

(28) Abu Huraira reported Allah's Messenger as stating that Allah has said, "If anyone is hostile to a friend of Mine, I have declared war against him. No one draws near to Me with anything dearer to Me than what I have made obligatory for him. If my servant keeps drawing near to Me with supererogatory acts I shall love him, and when I love him I shall be his hearing with which he hears, his sight with which he sees, his hand with which he grasps and his foot with which he walks. If he asks from Me I shall certainly given him refuge. I have not hesitated about anything I do as I hesitate about taking the soul of a believer who dislikes death, for I dislike grieving him, but he cannot escape it." (Bukhari).

Any one who wants to seek nearness to Allah, he first of all should do that is commanded by Allah. But he who wants to seek further approaches of nearness to Him does not rest content with obligatory things and, out of deep love for Allah, undertakes supererogatory action like *Nafl Salat, Nafal* Fast, *Nafl* alms (charity) and other good deeds till he becomes His beloved which means that Allah takes control of all his energies and capabilities and then his eyes, ears, hands and feet, and all other facilities get devoted in the pleasure of Allah and *Satan* does not distract his energies from the path of righteousness.

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ
عَلَیْهِ وَسَلَّمَ یَقُوْلُ لَوْ اَنَّکُمْ تَتَوَکَّلُوْنَ عَلَی اللّٰهِ حَقَّ
تَوَکُّلِهٖ لَرَزَقَکُمْ کَمَا یَرْزُقُ الطَّیْرَ تَغْدُوْ خِمَاصًا
وَتَرُوْحُ بِطَانًا۔

Umar bin al-Khattab told that he heard Allah's Messenger say, "If you were to trust in Allah genuinely He would give you provision as He does for the birds who go out hungry in the morning and come back full in the evening." (Tirmidhi and Ibn Majah).

وَعَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِیَّ صَلَّی اللّٰهُ علیه وَسَلَّمَ
یَقُوْلُ اِنَّ فِی اللَّیْلِ لَسَاعَةً لَا یُوَافِقُهَا رَجُلٌ مُّسْلِمٌ
یَسْاَلُ اللّٰهَ فِیْهَا خَیْرًا مِّنْ اَمْرِ الدُّنْیَا وَالْاٰخِرَةِ اِلَّا
اَعْطَاهُ اِیَّاهُ وَذٰلِكَ کُلَّ لَیْلَةٍ (رواہ مسلم)

(29) Jabir reported: I heard the Messenger of Allah as saying, "There is an hour during the night in which no Muslim bondman will ask Allah for good in this world and the next but He will grant it to him; and that applies to every night." (Muslim).

What a wonderful opportunity for us to beg from Allah to grant us what is good and wholesome in this world and the next. This implies getting up for *Tahajjud* prayer.

وَعَنْ اَبِیْ اُمَامَةَ قَالَ قِیْلَ یَا رَسُوْلَ اللّٰهِ اَیُّ الدُّعَاءِ اَسْمَعُ
قَالَ جَوْفُ اللَّیْلِ الْاٰخِرُ وَدُبُرُ الصَّلَوٰتِ الْمَکْتُوْبَاتِ۔
(رواہ الترمذی)

(30) Abu Umama said that Allah's Messenger was asked which supplication was most readily listened to, and replied, "One made in the course of the latter part of the night and after the prescribed prayers." (Tirmidhi).

Indeed *Tahajjud* prayer is a tremendous asset. Besides pleasing Allah it often gets us deliverance from the calamities of this life and provides us with tranquillity and peace of mind.

وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالٰى كُلَّ لَيْلَةٍ اِلَى السَّمَآءِ
الدُّنْيَا حِيْنَ يَبْقٰى ثُلُثُ اللَّيْلِ الْاٰخِرُ يَقُوْلُ مَنْ يَّدْعُوْنِیْ
فَاَسْتَجِيْبَ لَهٗ مَنْ يَّسْاَلُنِیْ فَاُعْطِيَهٗ مَنْ يَّسْتَغْفِرُنِیْ
فَاَغْفِرَ لَهٗ مُتَّفَقٌ عَلَيْهِ وَفِیْ رِوَايَةٍ لِّمُسْلِمٍ ثُمَّ يَبْسُطُ يَدَيْهِ
يَقُوْلُ مَنْ يُّقْرِضُ غَيْرَ عَدُوْمٍ وَّلَا ظَلُوْمٍ حَتّٰى يَنْفَجِرَ الْفَجْرُ

(31) Abu Hurairah reported the Messenger of Allah as saying, "Our Lord, the Blessed and the Exalted descends every night to the lowest heaven when one third of the latter part of the night is left and says: "Who supplicates Me so that I may answer him? Who asks Me so that I may give him? Who asks Me forgiveness so that I may forgive him?" (Muslim)

The descending of the Lord in the above Hadith is allegorical and simply means that the Merciful Lord becomes more merciful at this part of the night and showers blessings and graces upon those who get up and pray in these hours of sweet sleep. Whenever a person gets up in the latter part of the night after sleep, he becomes entitled to the Mercy and Grace of the Lord, because he shows by his deeds that he is prepared to forgo the sweetness of the sleep for the sake

of Allah. The supplication that he makes in this portion of the night never remains unresponded with Allah. Every prayer is granted, though every demand from Allah may not be met in the same way in which the demand is made in the very interest of the individual who makes such a demand. It is the Lord Who knows what is in the best interest of man.

عَنِ ابْنِ عُمَرَ رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ عَنِ النَّبِیِّ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ بِمَعْنٰى حَدِيْثِ مَالِكٍ وَّزَادَ فِیْ حَدِيْثِ مُوْسٰى
بْنِ عُقْبَةَ وَاِذَا قَامَ صَاحِبُ الْقُرْاٰنِ فَقَرَاَهٗ بِاللَّيْلِ
وَالنَّهَارِ ذَكَرَهٗ وَاِنْ لَّمْ يَقُمْ بِهٖ نَسِيَهٗ ۔

(32) Ibn Umar reported the Messsneger of Allah as saying. "When one who had committed the Qur'an to memory (or who is familiar with it) gets up (for *Tahajjud* prayer) and recites it night and day, it remains fresh in his mind, but if he does not get up (for prayer and thus does not recite it) he forgets it." (Muslim)

If a person recites. the Qur'an regularly and is vigilant enough as not to let it slip from his mind, it is a source of spiritual benefit to him. But when a person becomes indifferent to it, it slips out of his mind. The process is slow like the movement of a hobbled camel which walks haltingly.

وَعَنْ عبد الله رضی الله عنه قال قال رسول الله
صلے الله عليه وسلم لاحسد الا فی اثنتين رجل
اتاه الله القرآن فهو يقوم به اناء الليل واناء النهار
ورجل اتاه الله مالا فهو ينفقه اناء الليل واناء النهار
(رواه مسلم)

(30) Abu Umama said that Allah's Messenger was asked which supplication was most readily listened to, and replied, "One made in the course of the latter part of the night and after the prescribed prayers." (Tirmidhi).

Indeed *Tahajjud* prayer is a tremendous asset. Besides pleasing Allah it often gets us deliverance from the calamities of this life and provides us with tranquillity and peace of mind.

وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالٰى كُلَّ لَيْلَةٍ اِلَى السَّمَآءِ الدُّنْيَا حِيْنَ يَبْقٰى ثُلُثُ اللَّيْلِ الْاٰخِرُ يَقُوْلُ مَنْ يَّدْعُوْنِیْ فَاَسْتَجِيْبَ لَهٗ مَنْ يَّسْاَلُنِیْ فَاُعْطِيَهٗ مَنْ يَّسْتَغْفِرُنِیْ فَاَغْفِرَ لَهٗ مُتَّفَقٌ عَلَيْهِ وَفِیْ رِوَايَةٍ لِّمُسْلِمٍ ثُمَّ يَبْسُطُ يَدَيْهِ يَقُوْلُ مَنْ يُّقْرِضُ غَيْرَ عَدُوْمٍ وَّ لَا ظَلُوْمٍ حَتّٰى يَنْفَجِرَ الْفَجْرُ

(31) Abu Hurairah reported the Messenger of Allah as saying, "Our Lord, the Blessed and the Exalted descends every night to the lowest heaven when one third of the latter part of the night is left and says: "Who supplicates Me so that I may answer him? Who asks Me so that I may give him? Who asks Me forgiveness so that I may forgive him?" (Muslim)

The descending of the Lord in the above Hadith is allegorical and simply means that the Merciful Lord becomes more merciful at this part of the night and showers blessings and graces upon those who get up and pray in these hours of sweet sleep. Whenever a person gets up in the latter part of the night after sleep, he becomes entitled to the Mercy and Grace of the Lord, because he shows by his deeds that he is prepared to forgo the sweetness of the sleep for the sake

of Allah. The supplication that he makes in this portion of the night never remains unresponded with Allah. Every prayer is granted, though every demand from Allah may not be met in the same way in which the demand is made in the very interest of the individual who makes such a demand. It is the Lord Who knows what is in the best interest of man.

عَنِ ابْنِ عُمَرَ رَضِیَ اللّٰهُ تَعَالٰى عَنْهُ عَنِ النَّبِیِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بِمَعْنٰى حَدِيْثِ مَالِكٍ وَّ زَادَ فِیْ حَدِيْثِ مُوْسٰى بْنِ عُقْبَةَ وَاِذَا قَامَ صَاحِبُ الْقُرْاٰنِ فَقَرَءَهٗ بِاللَّيْلِ وَالنَّهَارِ ذَكَرَهٗ وَاِنْ لَّمْ يَقُمْ بِهٖ نَسِيَهٗ ۔

(32) Ibn Umar reported the Messsneger of Allah as saying. "When one who had committed the Qur'an to memory (or who is familiar with it) gets up (for *Tahajjud* prayer) and recites it night and day, it remains fresh in his mind, but if he does not get up (for prayer and thus does not recite it) he forgets it." (Muslim)

If a person recites the Qur'an regularly and is vigilant enough as not to let it slip from his mind, it is a source of spiritual benefit to him. But when a person becomes indifferent to it, it slips out of his mind. The process is slow like the movement of a hobbled camel which walks haltingly.

وَعَنْ عبد الله رضی الله عنه قال قال رسول الله صلے الله عليه وسلم لاحسد الا فی اثنتين رجل اتاه الله القرآن فهو يقوم به اناء الليل واناء النهار ورجل اتاه الله مالا فهو ينفقه اناء الليل واناء النهار (رواه مسلم)

(33) Ibn Umar reported Allah's Messenger as saying, "Envy is justified only regarding two types: a man who, having been given (knowledge of) the Qur'an by Allah, stands reciting it during the night and during the day; and a man who having been given property by Allah, spends on others from it during the night and during the day." (Bukhari and Muslim).

Hazrat Mu'adh (R.A.) narrates that Rasul-Allah (S.A.W.) asked him: "Should I not tell you the chapters (doors) of goodness?" Then he (Rasul-Allah) counted them as :(i) *Saum* (Fasting) (ii) *Sadaqa* which obliterates sin (iii) offering prayer (*Tahajjud*) during midnight.

وَعَنْ عبد الله بن عمرو بن العاص رضى الله عنهما
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(34) Abudllah bin Amr al-As reported the Messenger of Allah as saying, "Whoso recited (at least) ten verses of the Qur'an in the *Tahajjud* prayer will not be recorded among the unmindful (غافلين). And whoso recited one hundred verses will be recorded among the (devoted) worshippers. And the one who recited one thousand verses will be recorded among such people who get reward equivalent to one *Qintar*" (Abu Daud).

As water gets sweeter with the addition of sugar so a man sincerely devoted to worship of Allah rises in ranks step by step. It is reported in another Hadith that a *Qintar* is more valuable than all the world and what it contains!

According to Hafiz Manzari, the last two *Juzzs* of the Qur'an i.e. 29th and 30th (starting from *Surah al-Mulk* to *Surah al-Nas*) is tantamount to one thousand verses.

وَعَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ اَشْرَافُ اُمَّتِىْ حَمَلَةُ الْقُرْاٰنِ وَاَصْحَابُ اللَّيْلِ۔
(رواه البيهقى فى شعب الايمان)

(35) Ibn Abbas reported Allah's Messenger as saying, "The nobles among my people are those who know the Qur'an by heart and those who pray during the night." (Baihaqi transmitted it in *Shu'ab al Iman*).

Because getting up at night for *Tahajjud* is very hard on *Nafs*, the Rasul-Allah (S.A.W.) has said: "The best worship is the one in which *Nafs* experiences more labour & hardship. Besides there are no chances of *Riya* (show) at this prayer (*Tahajjud*).

وَعَنْ اَبِىْ اُمَامَةَ قَالَ سَمِعْتُ النَّبِىَّ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ يَقُوْلُ اقْرَءُوا الْقُرْاٰنَ فَاِنَّهٗ يَاْتِىْ
يَوْمَ الْقِيٰمَةِ شَفِيْعًا لِّاَصْحَابِهٖ

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الَّذِيْنَ كَانُوْا يَعْمَلُوْنَ بِهٖ تَقْدُمُهٗ سُوْرَةُ الْبَقَرَةِ
وَاٰلُ عِمْرَانَ كَاَنَّهُمَا غَمَامَتَانِ اَوْ ظُلَّتَانِ سَوْدَاوَانِ

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الَّذِيْنَ كَانُوْا يَعْمَلُوْنَ بِهٖ تَقْدُمُهٗ سُوْرَةُ الْبَقَرَةِ
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بَيْنَهُمَا شَرْقٌ اَوْ كَاَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَآفَّ تُحَآجَّانِ عَنْ صَاحِبِهِمَا ۔ (رواه مسلم)

An-Nawwas b. Saman said he heard the Apostle (may peace be upon him) say: "On the Day of Resurrection the Qur'an and those who acted according to it will be brought with *Surah al-Baqrah* and *Al-i-Imran* preceding them." The Messenger of Allah likened them to three things, which I did not forget afterwards. He (the Holy Prophet) likened them to two clouds, or two black canopies with light between them or like two flocks of birds in ranks pleading for one who recited them." (Muslim).

The Holy Prophet often used to recite these two Surahs in the *Tahajjud* prayer.

About the *Tahajjud* of Holy Prophet, Ibn Abbas relates: "The Messenger of Allah slept up till midnight or a little before midnight or a little after midnight, and then get up and began to cast off the effects of sleep from his face by rubbing it with his hand, and then recited the ten concluding verses of *Surah Al-Imran.* He then stood up near a hanging water shin and performed ablution well, and then stood up and prayed. He observed 12 *rak'ahs* and then observed *Witr* and then lay down till the *Muadhdhin* came to him. He (the Holy Prophet) then stood up and observed two short *Rak'ahs,* and then went out (to the Mosque) and observed the dawn prayer."

وَعَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ خَافَ اَلَّا يَقُوْمَ مِنْ اٰخِرِ اللَّيْلِ فَلْيُوْتِرْ اَوَّلَهُ وَمَنْ طَمِعَ اَنْ يَّقُوْمَ اٰخِرَهُ فَلْيُوْتِرْ آخِرَ اللَّيْلِ فَاِنَّ صَلٰوةَ آخِرِ اللَّيْلِ مَشْهُوْدَةٌ وَذَالِكَ اَفْضَلُ ۔
(رواه مسلم)

(37) Jabir reported Allah's Messenger saying, "He who amongst you is afraid that he may not be able to get up at the end of the night should observe *Witr* (in the first part) and then sleep, and he who is confident of getting up and praying at night (i.e. *Tahajjud* prayer) should observe it at the end of it, for the recitation at the end of the night is visited (by Angels), and that is excellent." (Muslim).

We should endeavour to complete the reading of the Qur'an once every week as was the practice of most of the *Sahaba.* One should start on Friday and read one *manzil* (halting stage) daily thus to complete on Thursday. We owe it to the Qur'an that it must be read at least once every month which is the due (right) of this Holy Book. This can be done either after *Tahajjud* prayer or after *Fajr* (Dawn) prayer as recitation of the Qur'an at that time is witness by the Angels.

وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الْفَجْرَ فِىْ جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللّٰهَ حَتّٰى تَطْلُعَ الشَّمْسُ ثُمَّ صَلّٰى رَكْعَتَيْنِ كَانَتْ لَهٗ كَاَجْرِ حَجَّةٍ وَّعُمْرَةٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَآمَّةٍ تَآمَّةٍ ۔ (رواه الترمذى)

Hazrat Abu Hurairah reported Allah's Messenger as saying, "If anyone prays the *Fajr* (dawn) prayer in congregation, then sits making mention of Allah (i.e. engages himself in *Dhikr*) till the sun rises, then prays two *rak'ahs* he will have a reward equivalent of that for a *Hajj* and an *Umra.*" He reported Allah's Messenger as adding. "A perfect one, a perfect one, a perfect one" (Tirmidhi).

وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ اِنَّ هٰذِهِ الْقُلُوْبَ تَصْدَأُ كَمَا يَصْدَأُ الْحَدِيْدُ
اِذَا اَصَابَهُ الْمَاءُ قِيْلَ يَارَسُوْلَ اللّٰهِ وَمَا جِلَاءُ هَا قَالَ
كَثْرَةُ ذِكْرِ الْمَوْتِ وَتِلَاوَةُ الْقُرْاٰنِ ۔ (روى البيهقى)

Ibn Umar reported Allah's Messenger as saying, "These hearts become rusty just as iron does when water gets to it." On being asked what could clear them, he replied. A great amount of remembrance of death and recitation of the Qur'an." (Baihaqi transmitted it in *Shuab al-Iman).*

Shaikhul Hadith, Maulana Muhammad Zakariyya in brilliant exposition of this Hadith writes:

Excess of sins and negligence in the remembrance of Allah cause the hearts to rust, as water causes iron to rust. The reading of Qur'an and the remembrance of death polish the rusted hearts. The heart is like mirror. If it is not cleaned, it will not properly reflect the recognition of Allah. The more burnished and brighter it is, the better will it show from the enlightenment. Therefore, the more we indulge in sinful lust and devilish acts, the more are we deprived of the recognition of Almighty Allah. It is with a view to polishing the mirror of the heart that *"masha'ikh"* enjoin upon their disciples to devote themselves to self-discipline endeavours, spiritual occupation, incantation and remembrance of Allah.

It is mentioned in some Ahadith that when a man commits a sin, a black dot stains his heart. If he repents in real earnest, this dot is removed, but if he commits another sin, another black dot appears. In this way, if he goes on committing sins after sins, his heart gets completely blackened. At this stage the heart becomes quite disinclined to do good, and keeps on turning to

The Qur'anic verse :

كَلَّا بَلْ سكته رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ

"Verily their evil deeds have covered their hearts with rust" refers to this blackening of the heart.

According to another Hadith ' Rasulullah, (Sallallaho alaihe wasallam) said, "I leave two *wuaz"* (Plural of *waiz* Preacher) - one speaking, and the other silent. That which speaks is the Holy Qur'an and that which is silent is the remembrance of death."

Certainly the words of Rasulullah (Sallallaho alaihe wasallam) are worthy of loving acceptance. But only those who take proper head derive benefit from a sermon. On the other hand, if we consider *'Din'* itself as being a useless occupation and an obstacle in the way of material progress, we will neither feel the need of spiritual advice nor act upon it.

Hadrat Hasan Basri (Rahmatullah alaih) say, "People of earlier times believed the Holy Qur'an to be the Commandment of Allah, they contemplated over it throughout the night and acted upon it during the day. Whereas today you exercise particular care to pronounce its words and vowels correctly but do not take it as the Commandment of Allah, and do not contemplate over it."

وَعَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ ؓ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ اَنَّهٗ كَانَ يَقُوْلُ لِكُلِّ شَيْئٍ صَقَالَةٌ وَّ صَقَالَةُ
الْقُلُوْبِ ذِكْرُ اللّٰهِ قَالُوْا وَلَا الْجِهَادُ فِيْ سَبِيْلِ اللّٰهِ قَالَ
لَا اَنْ يُّضْرَبَ بِسَيْفِهٖ حَتّٰى يَنْقَطِعَ

(رواه البيهقى فى الدعوات الكبير)

Abdullah bin Umar told that the Prophet (S.A.W) used to say, "Everything has a polish, and the polish for hearts is remembrance of Allah. Nothing is more

calculated to rescue from Allah's punishment than remembrance of Allah." He was asked whether this did not apply also to *Jihad* in Allah's path and said, "Not even if one should ply his sword till it is broken." (Baihaqi transmitted it in *(Kitab) ad-Da'awat al-Kabir*).

وَعَنْ عَائِشَةَ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ هَلْ تَدْرِيْنَ مَا فِيْ هٰذِهِ اللَّيْلَةِ يَعْنِيْ لَيْلَةَ النِّصْفِ مِنْ شَعْبَانَ قَالَتْ مَا فِيْهَا يَا رَسُوْلَ اللّٰهِ فَقَالَ فِيْهَا اَنْ يُّكْتَبَ كُلُّ مَوْلُوْدٍ مِّنْ بَنِيْ اٰدَمَ فِيْ هٰذِهِ السَّنَةِ وَفِيْهَا اَنْ يُّكْتَبَ كُلُّ هَالِكٍ مِّنْ بَنِيْ اٰدَمَ فِيْ هٰذِهِ السَّنَةِ وَفِيْهَا تُرْفَعُ اَعْمَالُهُمْ وَفِيْهَا تُنْزَلُ اَرْزَاقُهُمْ فَقَالَتْ يَا رَسُوْلَ اللّٰهِ مَا مِنْ اَحَدٍ يَّدْخُلُ الْجَنَّةَ اِلَّا بِرَحْمَةِ اللّٰهِ تَعَالٰى فَقَالَ مَا مِنْ اَحَدٍ يَّدْخُلُ الْجَنَّةَ اِلَّا بِرَحْمَةِ اللّٰهِ تَعَالٰى ثَلٰثًا قُلْتُ وَلَا اَنْتَ يَا رَسُوْلَ اللّٰهِ فَوَضَعَ يَدَهٗ عَلٰى هَامَتِهٖ فَقَالَ وَلَا اَنَا اِلَّا اَنْ يَّتَغَمَّدَنِيَ اللّٰهُ مِنْهُ بِرَحْمَةٍ يَّقُوْلُهَا ثَلٰثَ مَرَّاتٍ۔

(رَوَاهُ الْبَيْهَقِيُّ فِي الدَّعَوَاتِ الْكَبِيْرِ)

'A'isha (R.A.) reported the Prophet as saying, "Do you know what happens this night"? meaning the middle night of Sha'ban. She asked, "What happens in it, messenger of Allah?" He replied, "In it record is made of every human being who will be born and of every human being who will die this year; in it their actions are taken up to heaven and in it their provisions are sent down." She asked, "Does one enter paradise only by the mercy of Allah Most High?" He replied three times, "No one enters paradise but by the mercy of Allah Most High." She asked, "Not even you, Messenger of Allah?" He put

his hand on the crown of his head and said, "Not even, I unless Allah enfolds me in His mercy." saying it three times. Baihaqi transmitted it in (*Kitab*) *ad-Da:awat. al-Kabir* '

وَعَنْ اَبِيْ مُوْسَى الْاَشْعَرِيِّ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِنَّ اللّٰهَ تَعَالٰى لَيَطَّلِعُ فِيْ لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ فَيَغْفِرُ لِجَمِيْعِ خَلْقِهٖ اِلَّا لِمُشْرِكٍ اَوْ مُشَاحِنٍ رَوَاهُ ابْنُ مَاجَةَ وَرَوَاهُ اَحْمَدُ ۔ عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ وَفِيْ رِوَايَتِهٖ اِلَّا اثْنَيْنِ مُشَاحِنٌ وَّقَاتِلُ نَفْسٍ

Abu Musa al-Ash'ari reported Allah's Messenger as saying, "Allah Most High looks down on the middle night of Sha'ban and forgives all His creatures, except a polytheist or one who is hostile." Ibn Majah transmitted it, and Ahmad transmitted it from 'Abdullah b. Amr b. al-As. His version has, "except two, one who is hostile and a murderer."

وَعَنْ كَعْبِ بْنِ عِيَاضٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اِنَّ لِكُلِّ اُمَّةٍ فِتْنَةً وَّفِتْنَةُ اُمَّتِيَ الْمَالُ (رَوَاهُ التِّرْمِذِيُّ)

Ka'b bin Iyad told that he heard Allah's Messenger say, "Every people has a temptation, and my people's temptation is property." (Tirmidhi).

وَعَنْ اَبِيْ ذَرٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلٰثَةٌ يُّحِبُّهُمُ اللّٰهُ وَثَلٰثَةٌ يُّبْغِضُهُمُ اللّٰهُ فَاَمَّا الَّذِيْنَ يُحِبُّهُمُ اللّٰهُ فَرَجُلٌ اَتٰى قَوْمًا فَسَاَلَهُمْ بِاللّٰهِ وَلَمْ يَسْاَلْهُمْ

لِقَرَابَةٍ بَيْنَهُ وَ بَيْنَهُمْ فَمَنَعُوهُ فَتَخَلَّفَ رَجُلٌ
بِأَعْيَانِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ بِعَطِيَّتِهِ إِلَّا اللّٰهُ وَالَّذِي
أَعْطَاهُ وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتّٰى إِذَا كَانَ النَّوْمُ أَحَبَّ
إِلَيْهِمْ مِمَّا يَعْدِلُ بِهِ فَوَضَعُوا رُءُوسَهُمْ فَقَامَ يَتَمَلَّقُنِي
وَيَتْلُوا اٰيَاتِي وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقِيَ الْعَدُوَّ فَهُزِمُوا
فَأَقْبَلَ بِصَدْرِهِ حَتّٰى يُقْتَلَ أَوْ يُفْتَحَ لَهُ وَالثَّلٰثَةُ الَّذِينَ
يُبْغِضُهُمُ اللّٰهُ الشَّيْخُ الزَّانِي وَالْفَقِيرُ الْمُخْتَالُ وَالْغَنِيُّ
الظَّلُومُ ۔ (رواه الترمذی والنسائی مثله ولم یذکروا ثلٰثة
یبغضهم)

(38) Abu Dharr reported Allah's Messenger as saying, "There are three whom Allah loves and three whom Allah hates. Those whom Allah loves are a man who, when one came and begged from some people in Allah's name, not because of any relationship between him and them and was refused by them, withdrew from them and gave him something secretly, no one knowing of the gift but Allah and the one who gave it; a man who travelled all night with people till sleep was more desirable to them than anything which could be compared with it, and when they laid down their heads got up and engaged in his devotions and recited verses of the Qur'an; and a man who was in detachment which met the enemy and was routed, yet went straight forward till he was killed or given victory. The three whom Allah hates are an old man who commits fornication, a poor man who is proud and a rich man who is oppressive." (Tirmidhi).

وعن ابی الدرداء رضی اللّٰهُ عنه عَنِ النبی صلے

اللّٰه علیه وسلم قال ثلاثة یُحِبُّهُمُ اللّٰه ویضحک الیهم
ویستبشر بهم الَّذِی اذا انکشفت فِئَةٌ قَاتَلَ وراءها
بنفسه اللّٰه عزوجل فاما ان یقتل واما ان ینصره
اللّٰهُ عزوجل ویکفیه فیقول انظروا الی عبدی هذا
کیف صبر لی بنفسه ۔ والذی له امرأة حسنة وفراش
لیّن حسن فیقوم من اللیل فیقول یذر شهوته و
یذکرنی ولو شاء رقد ۔ وَالَّذِی اذا کان فی سفر و
کان معه رکبٌ فسهروا ثم هجعوا فقام من السحر
فی منَّاء وسَوَّاء (رواه الطبرانی فی الکبیر باسناد حسن)

(39) In another Hadith narrated by Hazrat Abu Darda,' it is related: "Allah is very much pleased with certain persons, one of them is that who forsakes his bed shared with his dear and lovely wife and engage himself in *Tahajjud* on a winter night. Allah is very much pleased with him takes pride in him. and in spite of being All-Knowing inquires from the angles: What made this slave of Mine forsake his bed and stand up like this? The angels reply, "The hope of winning Thy Bounty and Grace and the fear of Thy displeasure." At this Allah says, "Behold! I bestow upon him what he hopes and grant him refuge from what he is afraid of."

Once the Prophet (S.A.W.) in his dream saw Paradise and heard the footsteps of Bilal (R.A.) there. Next morning he said to Bilal: "What deed of yours helped you to follow me even in Paradise?" He replied: "When my *Wudu* breaks even at night, I take fresh *Wudu* and say as many *rak'ahs of Nafl Salat* as I can."

وَعَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ كَانَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ فَقَالَ يَا أَيُّهَا النَّاسُ اذْكُرُوا اللهَ اذْكُرُوا اللهَ جَاءَتِ الرَّاجِفَةُ تَتْبَعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ الْمَوْتُ بِمَا فِيهِ. (رواه الترمذى)

(40) Ubayy bin Ka'b told that when two third of the night had passed the Prophet (S.A.W.) got up and said, "O People, remember Allah, remember Allah. The first blast is surely coming and the second follows it. Death has come with what it contains; death has come with what it contains." (Tirmidhi).

This Hadith cautions Muslim as to why you people are asleep so carelessly. You are slumbering, as if you will not die nor will you be called to reckoning. Now get up and remember Allah, death is ahead, and you are still asleep.

In another Hadith it is stated, "A person who performs two *rak'ahs* of *Salat* in seclusion where nobody except Allah and His Angels see him receives the writ of deliverance from the Fire of Hell."

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلَّى الصَّلَوٰةَ أَرْبَعِينَ يَوْمًا فِي جَمَاعَةٍ يُدْرِكُ التَّكْبِيرَةَ الْأُولَىٰ كُتِبَ لَهُ بَرَاءَتَانِ بَرَاءَةٌ مِنَ النَّارِ وَبَرَاءَةٌ مِنَ النِّفَاقِ. (رواه الترمذى)

Anas bin Malik narrates that he heard the Prophet (S.A.W.) saying, "A person who is constant in his *Salat* with *Jama'at* for forty days without missing the first *Takbir*, receives two writs: One from deliverance from Hell and the other for freedom from *Nifaq* (hypocrisy). (Tirmidhi).

وَعَنْ أَبِي ذَرٍّ قَالَ دَخَلْتُ عَلَىٰ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ

وَسَلَّمَ فَذَكَرَ الْحَدِيثَ بِطُولِهِ إِلَىٰ أَنْ قَالَ قُلْتُ يَا رَسُولَ اللهِ أَوْصِنِي قَالَ أُوصِيكَ بِتَقْوَى اللهِ فَإِنَّهُ أَزْيَنُ لِأَمْرِكَ كُلِّهِ قُلْتُ زِدْنِي قَالَ عَلَيْكَ بِتِلَاوَةِ الْقُرْآنِ وَذِكْرِ اللهِ عَزَّوَجَلَّ فَإِنَّهُ ذِكْرٌ لَكَ فِي السَّمَاءِ وَنُورٌ لَكَ فِي الْأَرْضِ قُلْتُ زِدْنِي قَالَ عَلَيْكَ بِطُولِ الصَّمْتِ فَإِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ وَعَوْنٌ لَكَ عَلَىٰ أَمْرِ دِينِكَ قُلْتُ زِدْنِي قَالَ إِيَّاكَ وَكَثْرَةَ الضَّحِكِ فَإِنَّهُ يُمِيتُ الْقَلْبَ وَيُذْهِبُ بِنُورِ الْوَجْهِ قُلْتُ زِدْنِي قَالَ قُلِ الْحَقَّ وَإِنْ كَانَ مُرًّا قُلْتُ زِدْنِي قَالَ لِيَحْجُزْكَ عَنِ النَّاسِ مَا تَعْلَمُ مِنْ نَفْسِكَ. (رواه البيهقى)

(41) Abu Dharr said: I went in to visit Allah's Messenger. He then mentioned the Hadith at length till he came to the following: I asked Allah's Messenger to give me some instruction and he replied, "I enjoin you to fear Allah, for that will be the best adornment for everything that concerns you." I asked him to tell me more, and he said, "Engage in recitation of the Qur'an and remembrance of Allah who is Great and Glorious, for it will be a means of your being mentioned in heaven and will be a light for you in the earth." I asked him to tell me more, and he said, " Observe long silence, for it is a means of driving away the devil and is a help to you in your religion." I asked him to tell me more, and he said, "Avoid much laughter, for it slays the heart and removes the light of the face." I asked him to tell me more, and he said, "Speak the truth, even it is bitter." I asked him to tell me more, and he said, "Do not fear anyone's blame when you are serving Allah.' I asked him to tell me more, and he said, "Let what you know

of yourself keep you from blaming other people." (Baihaqi).

قَالَ صم يوما شديد الحر ليوم النشور وصل ركعتين فى ظلمة الليل لوحشة القبور وحج حجة العظائم الامور وتصدق صدقة على مسكين او كلمة حق تقولها او كلمة شر تسكت عنها (رواه ابن ماجة)

In another Hadith Abu Dharr said that the Prophet (S.A.W.) while talking about preparations for the Last Day (Qayamah) advised him among other things to "Offer two *rak'ahs* in the darkness of night to ward off the horrors of the grave."

The Holy Prophet once deputed in *Jihad* a *Jama'ah* towards Najd. They returned victorious very soon with a handsome booty. When the Prophet saw the people envying them and wondering at their so quick and lucrative a return, he said to them, "Shall I inform you of a group of people who earn much more in a much shorter time? They are those who perform their *Fajr* with *Jama'ah* and keep sitting after prayer till a little after sunrise and then offer two *rak'ahs* of *Salat.*" The Holy Prophet is reported (in many *Ahadith*) to have said:

عَنِ اللّٰهِ تَبَارَكَ وَتَعَالٰى اَنَّهٗ قَالَ يَا ابْنَ اٰدَمَ اِرْكَعْ لِى اَرْبَعَ رَكْعَاتٍ مِّنْ اَوَّلِ النَّهَارِ اَكْفِكَ آخِرَهٗ رَوَاهُ التِّرْ مِذِىُّ اَبُوْدَاؤُدَ وَالدَّارِمِىُّ عَنْ نُعَيْمِ ابْنِ هَمَّارٍ الْغَطَفَانِىِّ وَاَحْمَدُ عَنْهُمْ

"Allah says' O son of Adam! say four *rak'ahs* of *Salat (Ishraq)* in the early part of the day, I shall help thee

in accomplishing all thy jobs during the rest of the day." (Tirmidhi and Abu Daud).

وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ يَقُوْلُ ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِىْ اَمْلَاْ صَدْرَكَ غِنًى وَّ اَسُدَّ فَقْرَكَ وَاِنْ لَّا تَفْعَلْ مَلَاْتُ يَدَكَ شُغْلًا وَّ لَمْ اَسُدَّ فَقْرَكَ ۔ (رواه احمد و ابن ماجة)

Abu Hurairah reported Allah's Messenger as telling that Allah says, "Son of Adam, if you devote your heart to unpreoccupied worship of Me, I shall fill your breast with sufficiency and make your poverty cease; but if you do not do so I shall fill your hand with work and not make your poverty cease." (Ahmad and Ibn Majah).

According to Shaqiq Balkhi, a very famous Shaikh, "Five things could be acquired through five channels: a blessing in daily bread through *Ishraq*; a light in grave through *Tahajjud*; a satisfactory answer to *Munkar* and *Nakir* through the recitation of Qur'an; an easy crossing of *Sirat** through fasts and alms and a room under the shade of Allah's Throne on the Day of Judgement through seclusion (i.e. *Dhikr*)."

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* *Sirat* or the Great Path runs over a bridge extended over the back of the Hell-Fire. The bridge is sharper than the edge of razor and thinner than hair. There will be the fire of which the flames will be rising high just below the bridge and there will be thorny plants raising their heads above in the fire. Only those who were steadfast to the Straight Path of Islam will be able to cross it safely by virtue of their good deeds, and those who went astray and made their backs heavy (with the load of sins) will slip down into Hell at the first step they will take on the Path. The Path will be enveloped in drakness and only those that will have the light of good deeds, will be able to pass it, some in the twinkling of an eye, some like the passing of air, some galloping, some walking, some crawling and falling down. This will occur according to the light of good deeds. The Path over the bridge, therefore stands for a great crisis which waits for our trial before we actually enter Paradise.

وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ رَحِمَ اللّٰهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلّٰى وَاَيْقَظَ امْرَاَتَهٗ
فَصَلَّتْ فَاِنْ اَبَتْ نَضَحَ فِیْ وَجْهِهَا الْمَآءَ رَحِمَ اللّٰهُ امْرَاَةً
قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ وَاَيْقَظَتْ زَوْجَهَا فَصَلّٰى فَاِنْ اَبٰى
نَضَحَتْ فِیْ وَجْهِهِ الْمَآءَ۔ (رواه ابوداؤد والنسائی)

(42) Abu Hurairah reported Allah's Messenger as saying, "Allah show mercy to a man who gets up during the night and prays, who wakens his wife and she prays, but if she refuses sprinkles the water on her face! Allah show mercy to a woman who gets up during the night and prays, who wakens her husband and he prays, but if he refuses sprinkles the water on his face!" (Abu Daud and Nasai).

In this Hadith mutual help and affection has been taught between husband and wife. The Almighty Allah in the Qur'an has also ordained to help one another in good deeds and piety. The Qur'an says:

وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ
وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ○

"Help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep duty to Allah. Lo! Allah is severe in punishment." (5:2).

Ibn Abbas (R.A.) was once on journey. On his way, he got news of the death of his son. He got down from his camel and offered two *rak'ahs* of *Salat*, praying in *Tashahud* for a long time. He then recited

اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ "We are from Allah and to Him we are returning." and said, "I have done what Allah has ordered us to do in His Holy Book i.e.

عَنْ مَّسْرُوْقٍ قَالَ سَاَلْتُ عَائِشَةَؓ اَیُّ الْعَمَلِ كَانَ اَحَبَّ
اِلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَتِ الدَّائِمُ قُلْتُ
فَاَیَّ حِيْنٍ كَانَ يَقُوْمُ مِنَ اللَّيْلِ قَالَتْ كَانَ يَقُوْمُ اِذَا
سَمِعَ الصَّارِخَ (متفق عليه)

(43) Masruq said he asked Hazrat Aisha (R.A) what action was most pleasing to Allah's Messenger and she replied that it was what one keep on doing. He asked at what time he got up at night and she said it was at cockcrow. (Bukhari and Muslim).

وَعَنْ شَرِيْحٍ الْهَوْزَنِیِّ قَالَ دَخَلْتُ عَلٰى عَائِشَةَ فَسَاَلْتُهَا
بِمَ كَانَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَفْتَتِحُ اِذَا هَبَّ
مِنَ اللَّيْلِ فَقَالَتْ سَاَلْتَنِیْ عَنْ شَیْءٍ مَّا سَاَلَنِیْ عَنْهُ اَحَدٌ
قَبْلَكَ كَانَ اِذَا هَبَّ مِنَ اللَّيْلِ كَبَّرَ عَشْرًا وَّحَمِدَ اللّٰهَ
عَشْرًا وَّ قَالَ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ عَشْرًا وَّقَالَ سُبْحَانَ
الْمَلِكِ الْقُدُّوْسِ عَشْرًا وَّ اسْتَغْفَرَ اللّٰهَ عَشْرًا وَّهَلَّلَ
اللّٰهَ عَشْرًا ثُمَّ قَالَ اللّٰهُمَّ اِنِّیْ اَعُوْذُ بِكَ مِنْ
ضِيْقِ الدُّنْيَا وَضِيْقِ يَوْمِ الْقِيٰمَةِ عَشْرًا ثُمَّ
يَفْتَتِحُ الصَّلٰوةَ (رواه ابوداؤد)

(44) Shariq al-Hauzani told that he visited Hazrat Aisha (R.A) and asked her what Allah's Messenger said first

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وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ وَاِنَّهَا لَكَبِيْرَةٌ اِلَّا
عَلَى الْخٰشِعِيْنَ

"Seek Allah's help with patience and *Salat*, and truly it is indeed hard except to the humble-minded." (2:45)

when he rose during the night. Replying that he had asked her a question she had never been asked by anyone before, she said that when he rose during the night he said (اَللّٰهُ اَكْبَر) "Allah is Most Great," ten times, (اَلْحَمْدُ لِلّٰه) "Praise be to Allah" ten times, (سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ) "Glory be to Allah and praise be to Him," ten times. (سُبْحَانَ الْمَلِكِ الْقُدُّوْس) "Glory be to the King Most Holy" ten times, he asked (اَسْتَغْفِرُ اللّٰهَ) pardon from Allah ten times, then said" (اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ ضِيْقِ الدُّنْيَا وَضِيْقِ يَوْمِ الْقِيٰمَةِ) "O Allah, I seek refuge in Thee from the distress of this world and from the distress of the Day of Resurrection" ten times, then he began the *Tahajjud* prayer. (Abu Daud).

عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم مَا خاب اللّٰه امرء قام في جوف اللَّيل فَافْتَتَحَ سورة البقرة وَال عمران رواه الطبراني في الاوسط وفي اسناده بقية (الترغيب والترهيب)

Abdullah bin Masud (R.A) narrates that Rasul-Allah (S.A.W.) said: Allah Taala does not deprive a person who rose up for prayer during the night and starts reciting *Surahs al-Baqarah* and *Ali-i-Imran* ....."

This Hadith tells us that Allah will surely not deprive such a person in the world who recites such lengthy *Surahs* (*al-Baqarah* and *Al-Imran*) during the *Tahajjud* prayer.

وَعَنْ جَابِرٍؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَفْضَلُ الصَّلٰوةِ طُوْلُ الْقُنُوْتِ . (رواهُ مُسلم)

Jabir reported Allah's Messenger as saying, "The most excellent prayer consists in long standing in prayer." (Muslim).

In another Hadith it is said, "Not to join *Jama'at* after hearing *Azan* is sufficient to render a person most unfortunate and most wretched."

وَعَنْ مَعْدَانَ بْنِ طَلْحَةَ قَالَ لَقِيْتُ ثَوْبَانَ مَوْلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ اَخْبِرْنِيْ بِعَمَلٍ اَعْمَلُهٗ يُدْخِلُنِي اللّٰهُ بِهِ الْجَنَّةَ فَسَكَتَ ثُمَّ سَاَلْتُهٗ فَسَكَتَ ثُمَّ سَاَلْتُهُ الثَّالِثَةَ فَقَالَ سَاَلْتُ عَنْ ذَالِكَ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عَلَيْكَ بِكَثْرَةِ السُّجُوْدِ لِلّٰهِ فَاِنَّكَ لَا تَسْجُدُ لِلّٰهِ سَجْدَةً اِلَّا رَفَعَكَ اللّٰهُ بِهَا دَرَجَةً وَّحَطَّ عَنْكَ بِهَا خَطِيْئَةً قَالَ مَعْدَانُ ثُمَّ لَقِيْتُ اَبَا الدَّرْدَاءِ فَسَاَلْتُهٗ فَقَالَ لِيْ مِثْلَ مَا قَالَ لِيْ ثَوْبَانُ (رواه مسلم)

Madan bin Talha said: I met Thauban the client of Allah's Messenger and asked him to tell me something I should do for which Allah would bring me into Paradise. He gave no reply, so I asked him again, and when he still gave no reply I asked him a third time. He then said that he had asked Allah's Messenger about that and received the reply, "Make frequent prostration before Allah, for you will not make one prostration without Allah raising you a degree because of it and removing a sin from you because of it." Madan said that he met Abu Darda later, and when he asked him he received a reply similar to that given by Thauban. (Muslim).

وَعَنْ اَبِيْ قَتَادَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَسْوَءُ النَّاسِ سَرِقَةً الَّذِيْ يَسْرِقُ مِنْ صَلٰوتِهٖ

قَالُوْا يَارَسُوْلَ اللّٰهِ وَكَيْفَ يَسْرِقُ مِنْ صَلٰوتِهٖ قَالَ
لَا يُتِمُّ رُكُوْعَهَا وَلَا سُجُوْدَهَا ۔ (رواہ احمد)

Abu Qatada reported Allah's Messenger as saying "The one who commits the worst theft is he who steals from his prayer." When asked how one could steal from his prayer he replied, "By not performing his bowing and his prostration perfectly." (Ahmad).

Abu Hurairah (R.A.) narrates that he heard the Prophet (S.A .V.) saying. "I wish I could ask the boys to collect a huge quan· ty of firewood for me, and then I would go around and set fire to the dwellings of those who say their *Salat* at their own houses without any excuse." (Muslim).

The Prophet (S.A.W.) who was most kind and merciful towards his followers and was greatly pained to see them even in little trouble, gets offended so much that he is ready to set fire to the houses of those who are content with saying *Salat* at their houses! We should be mindful in this regard.

وَعَنْهُ قَالَ جَآءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ اِنَّ فُلَانًا يُصَلِّيْ بِاللَّيْلِ فَاِذَا اَصْبَحَ سَرَقَ فَقَالَ
اِنَّهٗ سَتَنْهَاهُ مَاتَقُوْلُ رواہ احمد والبیہقی فی شُعَبِ الایمان

(45) Hazrat Abu Hurairah told of a man who came to the Prophet and said, "So and so prays at night, and when morning comes he steals." He replied, "What you say will restrain him." (Ahmad and Baihaqi in *Shu'ab al-Iman* transmitted it).

This show that if any one is engaged in evil pursuits he should make it a point to offer *Salat* (regularly) with devotion as the Qur'an proclaims:

اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ

(i) "Lo! *Salat* (Prayer) prevents from lewdness and iniquity." (29:45).

وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ اِنَّ الْحَسَنٰتِ
يُذْهِبْنَ السَّيِّاٰتِ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ ۚ

(ii) "And observe the prayer at the two ends of the day and neighbouring parts of the night, for good deeds remove evil deeds. This is a reminder for those who remember." (11:114).

وَعَنْ اُمِّ سَلَمَةَ قَالَتْ اِسْتَيْقَظَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ لَيْلَةً فَزِعًا يَقُوْلُ سُبْحَانَ اللّٰهِ مَاذَا اُنْزِلَ
اللَّيْلَةَ مِنَ الْخَزَآئِنِ وَمَاذَا اُنْزِلَ مِنَ الْفِتَنِ مَنْ يُّوْقِظُ
صَوَاحِبَ الْحُجُرَاتِ يُرِيْدُ اَزْوَاجًا لِكَيْ يُصَلِّيْنَ رُبَّ
كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةٌ فِي الْاٰخِرَةِ ۔ (رواہ البخاری)

46. Umm Salama said that Allah's Messenger awoke one night with a start and said, "Glory be to Allah, what treasures have been sent down to night and what trials have been sent down! Who will waken those who are in the inner chambers (meaning his wives) in order that they may pray? Many a woman who is clothed in this world will be naked in the next." (Bukhari).

This Hadith tells us how the Prophet used to persuade his wives to rise up for the *Tahajjud* prayer. The Holy Prophet has tried to impress upon them that the ties of kinship will not avail in the Hereafter; only good deeds will earn deliverance on the Day of Judgement.

This Hadith comes in the context of those Ahadith which throw light on the different aspects of the Day of Resurrection. We have been told that ties of kinship would

be of no avail on the Day of Resurrection and everyone would be judged by Allah on the merits of his beliefs and good deeds. When the ties of blood carry no weight in the Hereafter; it is but natural that the same standard of belief and good conduct should primarily govern and decide human relations in this world too. This fact also makes it clear that Islam has made belief the rallying force amongst human beings and the basis of Islamic fraternity.

وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَنْ یُّنْجِیَ اَحَدًا مِّنْکُمْ عَمَلُهٗ قَالُوْا وَلَا اَنْتَ یَا رَسُوْلَ اللّٰهِ قَالَ وَلَا اَنَا اِلَّا اَنْ یَّتَغَمَّدَنِیَ اللّٰهُ مِنْهُ بِرَحْمَتِهٖ فَسَدِّدُوْا وَقَارِبُوْا وَاغْدُوْا وَرُوْحُوْا وَشَیْئٌ مِّنَ الدُّلْجَةِ وَالْقَصْدَ الْقَصْدَ تَبْلُغُوْا۔ (متفق علیه)

Abu Hurairah reported Allah's Messenger as saying, "None of you will be rescued by his works." He was asked if not even he would, and replied, "Not even I unless Allah covers me with His mercy; but if you keep to the straight path, are moderate, pray morning and evening and part of the night, and earnestly practise moderation, you will reach (the goal)." (Bukhari and Muslim).

وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ صَامَ رَمَضَانَ اِیْمَانًا وَّ اِحْتِسَابًا غُفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ وَمَنْ قَامَ رَمَضَانَ اِیْمَانًا وَّ اِحْتِسَابًا غُفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ وَمَنْ قَامَ لَیْلَةَ الْقَدْرِ اِیْمَانًا وَّ اِحْتِسَابًا غُفِرَ لَهٗ مَا تَقَدَّمَ مِنْ ذَنْبِهٖ (متفق علیه)

(47) Abu Hurairah reported Allah's Messenger as saying, "He who observed prayer at night during Ramadan because of faith and seeking reward from Allah his previous sins would be forgiven." (Muslim).

Salat-ul-Tarawih is an integral part of Ramadan. The Holy Prophet (S.A.W.) exhorted his followers to devote more time and attention to prayer so that the soul may be pruified and elevated.

The prayer of *Tarawih* is performed after the *Isha* prayer and before *Witr:* it extends till the time of *Sahr* (السحور). The Prophet (S.A.W) used to commend (*Tarawih*) prayer at night in Ramadan, but did not command as a duty.

Muslims continue performing the *Tarawih* prayer individually and in groups till the period of the Caliphate of Hazrat Umar ibn Al-Khattab who had gone to the Mosque on a night during the month of Ramadan and said: If we unite the people to pray behind one *Imam* it would be better; thus he gathered the companions of the Prophet (S.A.W.) and consulted them; and they agreed with him and they were unanimous in their approval. It was therefore decided to make arrangements for observing the *Tarawih* prayer in congregation as was done for three days during the lifetime of the Holy Prophet, who deliberately avoided to continue this practice beyond three days so that it might not be treated as an obligatory prayer. With Hazrat Umar, it could not assume that position, because he is not a law-giver from Allah.

In this connection the following Hadith of the blessed Prophet deserve careful attention.

اُوْصِیْکُمْ بِتَقْوَی اللّٰهِ وَالسَّمْعِ وَالطَّاعَةِ وَاِنْ کَانَ عَبْدًا حَبَشِیًّا فَاِنَّهٗ مَنْ یَّعِشْ مِنْکُمْ بَعْدِیْ فَسَیَرَی اخْتِلَافًا

كَثِيْرًا فَعَلَيْكُمْ بِسُنَّتِيْ وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِيْنَ الْمَهْدِيِّيْنَ
تَمَسَّكُوْا بِهَا وَعَضُّوْا عَلَيْهَا بِالنَّوَاجِذِ وَاِيَّاكُمْ وَمُحْدَثَاتِ
الْاُمُوْرِ فَاِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ

(رواه احمد و ابوداؤد والترمذی و ابن ماجة)

"I enjoin you to fear Allah and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must, therefore, follow my Sunnah and that of the rightly guided Caliphs. Hold to it and stick fast to it." (Ahmad, Abu Daud, Tirmidhi and Ibn Majah).

وَعَنْ عَمْرِو ابْنِ عَبَسَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ اَقْرَبُ مَا يَكُوْنُ الرَّبُّ مِنَ الْعَبْدِ فِيْ جَوْفِ
اللَّيْلِ الْاٰخِرِ فَاِنِ اسْتَطَعْتَ اَنْ تَكُوْنَ مِمَّنْ يَّذْكُرُ
اللّٰهَ تِلْكَ السَّاعَةَ فَكُنْ رَوَاهُ التِّرْمِذِيُّ وَقَالَ هٰذَا
حَدِيْثٌ حَسَنٌ صَحِيْحٌ غَرِيْبٌ اِسْنَادًا۔

(48) Amr bin Abasa reported Allah's Messenger as saying, "The nearest Lord comes to a servant is in the course of the last part of the night, so if you are able to be among those who make mention of Allah at that hour, do so." (Tirmidhi).

Tahajjud is a means by which one can admit himself to the presence of the Lord. The Companions of the Holy Prophet had the earnest desire to spend the maximum of their time in the presence of the Almighty Lord and seeking His blessings and graces.

وَعَنْ اَبِيْ مَالِكِ الْاَشْعَرِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ

عَلَيْهِ وَسَلَّمَ اِنَّ فِي الْجَنَّةِ غُرَفًا يُّرٰى ظَاهِرُهَا مِنْ بَاطِنِهَا
وَبَاطِنُهَا مِنْ ظَاهِرِهَا اَعَدَّهَا اللّٰهُ لِمَنْ اَلَانَ الْكَلَامَ وَ
اَطْعَمَ الطَّعَامَ وَتَابَعَ الصِّيَامَ وَصَلّٰى بِاللَّيْلِ وَالنَّاسُ نِيَامٌ
رواه البيهقي في شعب الايمان وروى الترمذي عن علي
نحوه وفي روايته لمن اطاب الكلام۔

(49) Abu Malik al-Ashari reported Allah's Messenger as saying, "In Paradise there are rooms the outside of which can be seen from within and the inside from without which Allah has prepared for those who speak gently, provide food, observe frequent fast, and pray during the night when people are asleep. "Baihaqi transmitted it in *Shu'ab al-Iman* and Tirmidhi transmitted something similar from Ali. In his version it say "for those who speak pleasantly."

Tahajjud is one of the laudable actions on the performance of which nice and transparent rooms in Paradise have been promised to the God-fearing people. Because this prayer is offered in pitch darkness of night; therefore, the Almighty Allah has conferred reward for it in the shape of glittering lofty mansions.

وَعَنْ عُثْمَانَ ابْنِ اَبِي الْعَاصِ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ كَانَ لِدَاوٗدَ عَلَيْهِ السَّلَام مِنَ
اللَّيْلِ سَاعَةٌ يُّوْقِظُ فِيْهَا اَهْلَهٗ يَقُوْلُ يَا اٰلَ دَاوٗدَ قُوْمُوْا
فَصَلُّوْا فَاِنَّ هٰذِهٖ سَاعَةٌ يَسْتَجِيْبُ اللّٰهُ عَزَّ وَجَلَّ فِيْهَا
الدُّعَاءَ اِلَّا لِسَاحِرٍ اَوْ عَشَّارٍ۔ (رواه احمد)

(50) Uthman bin Abu al-'As said he heard Allah's Messenger say: David had an hour during the night in which he would waken his family and say, "Family of David, get up and pray, for this is an hour in which Allah Who is Great and Glorious answers petitions, except to a magician or an oppressive tax-gatherer" (Ahmad).

عَنْ جَابِرٍ قَالَ قَالَ رَسُوْلُ اللهِ صلى الله عليه وسلم
قالت امّ سليمان بن داود لسليمان يا بني لا تكثر
النوم بالليل فان كثرة النوم بالليل تترك الرجل
فقيرا يوم القيمة رواه ابن ماجة
(البيهقي وفي اسناده احتمال اللين والترغيب)

Jabir says that he heard from the Holy Prophet: "The mother of Sulaiman bin Daud said to (Prophet) Sulaiman: 'O my son! do not sleep longer at night because deep slumber makes a man needy and indigent till the Last Day." (Ibn majah).

وَعَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
مَنْ نَامَ عَنْ حِزْبِهٖ اَوْ عَنْ شَيْئٍ مِّنْهُ فَقَرَاَهُ فِيْمَا
بَيْنَ صَلٰوةِ الْفَجْرِ وَ صَلٰوةِ الظُّهْرِ كُتِبَ
لَهٗ كَاَنَّمَا قَرَاَهُ مِنَ اللَّيْلِ - (رواه مسلم)

(51) Umar bin Khattab reported Allah's Messenger as saying, "Should anyone fall sleep and fail to recite his portion of the Qur'an or a part of it, (i.e., the recital of the Qur'an in the different *rak'ahs* of the night prayer), if he recites it between the dawn prayer and the noon prayer, it will be recorded for him as though he had recited it during the night." (Muslim).

Hafiz Ibn Qayium in his book *Za'ad a-Muaad* has stated that Rasul-Allah (S.A.W.) never gave up *Tahajjud* whether he was in journey or at home (سفر وحضر). However, at times when he was overpowered by sleep (beacuse of fatigue) or he was taken ill, he offered twelve *rak'ahs* during the day.

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قُلْتُ يَا رَسُوْلَ اللهِ اَخْبِرْنِيْ بِعَمَلٍ
يُّدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِيْ مِنَ النَّارِ قَالَ لَقَدْ سَاَلْتَ
عَنْ عَظِيْمٍ وَاِنَّهٗ لَيَسِيْرٌ عَلٰى مَنْ يَّسَّرَهُ اللهُ عَلَيْهِ تَعْبُدُ اللهَ
وَلَا تُشْرِكْ بِهٖ شَيْئًا وَّ تُقِيْمُ الصَّلٰوةَ وَتُؤْتِي الزَّكٰوةَ
وَتَصُوْمُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ عَلٰى اَدُلُّكَ عَلٰى
اَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَّالصَّدَقَةُ تُطْفِئُ الْخَطِيْئَةَ
كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلٰوةُ الرَّجُلِ فِيْ جَوْفِ اللَّيْلِ ثُمَّ
تَلٰى تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ حَتّٰى بَلَغَ يَعْمَلُوْنَ ثُمَّ
قَالَ اَلَا اَدُلُّكَ بِرَاْسِ الْاَمْرِ وَ عَمُوْدِهٖ وَذِرْوَةِ سَنَامِهٖ
قُلْتُ بَلٰى يَا رَسُوْلَ اللهِ قَالَ رَاْسُ الْاَمْرِ الْاِسْلَامُ وَعَمُوْدُهُ
الصَّلٰوةُ وَ ذِرْوَةُ سَنَامِهِ الْجِهَادُ ثُمَّ قَالَ اَلَا اُخْبِرُكَ
بِمَلَاكِ ذٰلِكَ كُلِّهٖ قُلْتُ بَلٰى يَا نَبِيَّ اللهِ فَاَخَذَ بِلِسَانِهٖ
وَقَالَ كُفَّ عَلَيْكَ هٰذَا فَقُلْتُ يَا نَبِيَّ اللهِ وَاِنَّا
لَمُؤَاخَذُوْنَ بِمَا نَتَكَلَّمُ بِهٖ فَقَالَ ثَكِلَتْكَ اُمُّكَ يَا مُعَاذُ
وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلٰى وُجُوْهِهِمْ اَوْ عَلٰى
مَنَاخِرِهِمْ اِلَّا حَصَائِدُ اَلْسِنَتِهِمْ -
(رواه احمد والترمذي وابن ماجة)

52) Mu'adh bin Jabal reported: I said, "Inform me, Messenger of Allah, of an act which will cause me to enter Paradise and remove me far from Hell." He replied, "You have asked a serious question but it is easy for the one whom Allah helps to answer it. Worship Allah, associate nothing with Him, observe the prayer, pay the Zakat, fast during Ramzan, and make Pilgrimage to the House." He said, "Shall I not guide you to the gateways of what is good? Fasting is a protection, and almsgiving extinguishes fire, and a man's prayer in the middle of the night (has the same effect)." Then he recited, "Who forsake their beds to cry unto their Lord in fear and hope, and spend of what We have bestowed on them." (Al-Quran, 32:16). Then he said, "Shall I not guide you to the head and support of the matter and the top of its hump?" I replied, "Yes , Messenger of Allah." He said, "The head of the matter is Islam, its support is prayer and the top of its hump is *Jihad*." I replied, "Yes, Prophet of Allah." So he took hold of his tongue and said, "Restrain this." I asked "Prophet of Allah, shall we really be punished for what we talk about?" He replied, "I am surprised at you, Mu'adh! Will anything but the harvests of their tongues overthrow men in hell on their faces (or, on their nostrils)?" (Ahmad, Tirmidhi and Ibn Majah).

وَعَنْ اَبِىْ اُمَامَةَ عَنِ النَّبِىِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَغْبَطُ اَوْلِيَآءِىْ عِنْدِىْ لَمُؤْمِنٌ خَفِيْفُ الْحَاذِ ذُوْ حَظٍّ مِنَ الصَّلٰوةِ اَحْسَنَ عِبَادَةَ رَبِّهٖ وَاَطَاعَهٗ فِى السِّرِّ وَكَانَ غَامِضًا فِى النَّاسِ لَا يُشَارُ اِلَيْهِ بِالْاَصَابِعِ وَكَانَ رِزْقُهٗ كَفَافًا فَصَبَرَ عَلٰى ذٰلِكَ ثُمَّ نَقَدَ بِيَدِهٖ فَقَالَ عُجِّلَتْ مَنِيَّتُهٗ قَلَّتْ بَوَاكِيْهِ قَلَّ تُرَاثُهٗ۔

(رواه احمد والترمذى وابن ماجة)

Abu Umama reported the Prophet (S.A.W.) as saying, "The most enviable of my firends in my estimation is a believer with little property who finds pleasure in prayer, who performs the worship of his Lord well, who obeys Him in secret, who is obscure among men, who is not pointed out by people, and whose provision is a bare sufficiency with which he is content." He then snapped his fingers and said, "His death will come speedily, the women who bewail him will be few and what he leaves will be little." (Ahmad, Tirmidhi and Ibn Majah).

وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ اِحْتَبَسَ عَنَّا رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ذَاتَ غَدَاةٍ عَنْ صَلٰوةِ الصُّبْحِ حَتّٰى كِدْنَا نَتَرَآءَى عَيْنَ الشَّمْسِ فَخَرَجَ سَرِيْعًا فَثُوِّبَ بِالصَّلٰوةِ فَصَلّٰى رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَتَجَوَّزَ فِىْ صَلٰوتِهٖ فَلَمَّا سَلَّمَ دَعَا بِصَوْتِهٖ فَقَالَ لَنَا عَلٰى مَصَافِّكُمْ كَمَا اَنْتُمْ ثُمَّ انْفَتَلَ اِلَيْنَا ثُمَّ قَالَ اَمَا اِنِّىْ سَاُحَدِّثُكُمْ مَا حَبَسَنِىْ عَنْكُمُ الْغَدَاةَ اِنِّىْ قُمْتُ مِنَ اللَّيْلِ فَتَوَضَّاْتُ وَصَلَّيْتُ مَا قُدِّرَ لِىْ فَنَعَسْتُ فِىْ صَلَاتِىْ حَتَّى اسْتَثْقَلْتُ فَاِذَا اَنَا بِرَبِّىْ تَبَارَكَ وَتَعَالٰى فِىْ اَحْسَنِ صُوْرَةٍ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّ قَالَ فِيْمَ يَخْتَصِمُ الْمَلَاُ الْاَعْلٰى قُلْتُ لَا اَدْرِىْ قَالَهَا ثَلٰثًا قَالَ فَرَاَيْتُهٗ وَضَعَ كَفَّهٗ بَيْنَ كَتِفَىَّ حَتّٰى وَجَدْتُ بَرْدَ اَنَامِلِهٖ بَيْنَ ثَدْيَىَّ فَتَجَلّٰى لِىْ كُلُّ شَىْءٍ وَّعَرَفْتُ فَقَالَ يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّ قَالَ فِيْمَ يَخْتَصِمُ الْمَلَاُ الْاَعْلٰى

قُلْتُ فِي الْكَفَّارَاتِ قَالَ وَمَا هُنَّ قُلْتُ مَشْيُ الْأَقْدَامِ
إِلَى الْجَمَاعَاتِ وَالْجُلُوسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلَوَاتِ
وَإِسْبَاغُ الْوُضُوءِ حِينَ الْكَرِيهَاتِ قَالَ ثُمَّ فِيمَ
قُلْتُ فِي الدَّرَجَاتِ قَالَ وَمَا هُنَّ قُلْتُ إِطْعَامُ الطَّعَامِ
وَلِينُ الْكَلَامِ وَالصَّلٰوةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ ...
(رواه احمد والترمذی)

3) Mu'adh b. Jabal said: Allah's Messenger was detained one morning from observing the prayer with us till the sun had almost appeared over the horizon. He then came out quickly, and when the *iqama* had been uttered he conducted the prayer in a shortened form, then when he had given the salutation he called out to us saying, "Keep to your rows as you were." Then turning to us he said, "I shall tell you what detained me from you this morning. I got up during the night, performed ablution, and prayed what I could; but during my prayer I dozed and was overcome, and there and then I saw my Lord in the most beautiful form. He addressed me by name, and when I replied, 'At Thy service my Lord.' He asked, 'What do the angels near My presence dispute about?' and I replied that I did not know. He asked it three times. Then I saw Him put the palm of His hand between my shoulder-blades, so that I experienced the coolness of His fingers between my nipples; so everything became clear to me and I attained knowledge. He then addressed me by name, and when I replied. 'At Thy service, my Lord,' He asked, "What do the angels near My presence dispute about?' I replied, 'Expiation.' He asked what they were, and I replied "Walking on foot to the congregational prayers, sitting in the Mosques after the prayers are over, and performing complete ablution in difficult circumstances." He

asked what next they disputed about, and when I said it was about degrees, He asked what they were and I replied, 'Providing food, speaking gently and praying at night when people are asleep.'.. (Ahmad and Tirmidhi).

عَنْ حُذَيْفَةَ قَالَ صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
ذَاتَ لَيْلَةٍ فَافْتَتَحَ الْبَقَرَةَ فَقُلْتُ يَرْكَعُ عِنْدَ الْمِائَةِ ثُمَّ
مَضٰى فَقُلْتُ يُصَلِّي بِهَا فِي رَكْعَةٍ فَمَضٰى فَقُلْتُ يَرْكَعُ
بِهَا ثُمَّ افْتَتَحَ النِّسَآءَ فَقَرَأَهَا ثُمَّ افْتَتَحَ اٰلَ عِمْرٰنَ
فَقَرَأَهَا يَقْرَأُ مُتَرَسِّلًا إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ
وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ ثُمَّ رَكَعَ
فَجَعَلَ يَقُولُ سُبْحَانَ رَبِّيَ الْعَظِيمِ فَكَانَ رُكُوعُهُ
نَحْوًا مِنْ قِيَامِهِ ثُمَّ قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ
ثُمَّ قَامَ طَوِيلًا قَرِيبًا مِمَّا رَكَعَ ثُمَّ سَجَدَ فَقَالَ
سُبْحَانَ رَبِّيَ الْأَعْلٰى فَكَانَ سُجُودُهُ قَرِيبًا مِنْ قِيَامِهِ
قَالَ وَفِي حَدِيثِ جَرِيرٍ مِنَ الزِّيَادَةِ فَقَالَ سَمِعَ اللهُ
لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ -

(54) Hudhaifa reported: "I prayed with the Apostle of Allah one night and he started reciting *Surah al-Baqarah*. I thought he would bow at the end of one hundred verses, but he proceeded on; I then thought that he would perhaps recite the whole *(Surah)* in a *rak'ah*, but he proceeded and I thought he would perhaps bow on completing (this *Surah*). He then started *Surah an-Nisa*, and recited it; he then started *Surah Al-i-Imran* and recited leisurely. And then he recited the verses which

refer to the Glory of Allah, he glorified (by saying *Subhan Allah* Glory by to my Lord, the Great) and when he recited the verses which tell (how the Lord) is to be begged, he (the Holy Prophet) would then beg (from Him) and when he recited the verses dealing with protection from the Lord, he sought (His protection and would then bow and say: Glory be to my Mighty Lord, his bowing lasted about the same length of time as his standing (and then on returning to the standing posture after *ruku'*) he would say: Allah listened to him who praised Him, and he would then stand about the same length of time as he had spent in bowing. He would then prostrate himself and say: Glory be to my Lord Most High and his prostration lasted nearly the same length of time as his standing" (Muslim).

Only this single prayer is enough to give an insight into the pious and God-loving life of the Holy Prophet. He spent the whole day in observing obligatory and voluntary prayers and in attending to the multifarious responsibilities of the Divine Mission and looking to the needs of his family. Then in the stillness of night when animals, birds and human beings are at rest, he would get up and pray for long with full devotion. A very keen sense of Godliness and a deep-rooted love for the Lord could exhort him to observe prayer in this way. No one can read this account without being deeply impressed by the humility of the Apostle of Allah, his keen devotion to his Master and Creator, his consciousness of His being near to him and his implicit and nevershaking faith in His Great Power. Only a highly devoted and most sincere believer of Allah who has the most intimate relationship with Him can pray for such a long duration to his Lord in the stillness of the night.

قال صلے اللہُ علیہ وسلم رکعتان یرکعھما العبد
فی جوف اللیل الاخیر خیر من الدنیا وما فیھا

ولولا ان اشق علیٰ امتی لفرضتھما علیھم (احیاء)
روی مرسلا ووصلہ الدیلمی واتحاف)

(55) The Holy Prophet is reported to have said: "Two *rak'ahs* in late hours of the night are more valuable than all the riches of the world..But for fear of hardship on my followers I would have made these obligatory."

According to the Holy Prophet the perishable gain of this world stands in no comparison with the everlasting gain of the Hereafter. Our life will be pleasant and worth while if we develop our *Iman* to an extent where two *rak'ahs* of *Salat* in our sight, are more valuable than all the riches of this world. *Salat* is really a great wealth and that is why tne Holy Prophet called it "the coolness" of his eyes and has been enjoining its observance right up to his last breath.

Hazrat Anas reported Allah's Messenger as saying, "Perfume and women have been made dear to me (in the world) but the coolness of my eyes (i.e. comfort) has been provided in prayer." (Ahmad and Nasai).

وَعَنْ سھل بن سعد رضی اللہ عنہ قال جاء
جبرئیل الیٰ رسول اللہ صلے اللہ علیہ وسلم فقال
یامحمد واعلم ان شرف المؤمن قیام اللیل
وعزہ استغناءہ عن الناس۔ (رواہ الطبرانی فی الاوسط باسناد حسن فی حدیث

(56) Hazrat Sahl narrated that Hazrat Jibra'il (Arch Angel) came to the *Rasool Allah* and (after telling something) said: "O Muhammad! Know that the honour of a *Momin* (Believer) is in offering *Tahajjud* and his respect and greatness (among the people) is in abstinence (i.e. remaining aloof from people's riches).

This Hadith tells us that the honour and dignity of a Muslim lies in observing *Tahajjud* prayer. It does not behove a true Muslim to spend the whole night in carelessness born of deep slumber. Not arising for *Tahajjud* prayer makes one hard pressed (in economic matters) and dependent on others. One of the main reasons of our financial worries and hardships on account of steep rise in prices is that our nights are spent in leisure and sleep. Not to speak of the general public, even the Ulama are found wanting in this respect. Thus our penury is the handiwork of our own hands. We read in the Qur'an:

وَمَنْ اَعْرَضَ عَنْ ذِكْرِىْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا

"He who turneth away from remembrance of Me, his will be a narrow life." (20:124).

A Hadith of Rasul-Allah (S.A.W) says:

ثلثة مواطن لا ترد فيها دعوة عبد رجل يكون فى
برية حيث لا يراه الا الله فيقوم فيصلى و رجل
يكون معه فئة فى الجهاد فيفرعنه اصحابه فثبت
ورجل يقوم اخر الليل (جامع صغير)

"There are three occasions when the *dua* of a person is not rejected: a person who happens to be in wilderness (forest etc) where no one except Allah sees him and he offers *Salat* there (i.e. prescribed prayer or voluntary prayer); a person who went on *Jihad* (expedition) with a company but they fled away and he alone remains in the contest (battlefield) and a person who prays *Tahajjud* in the latter part of the night."

Hazrat Abdullah bin Amr reported the Messenger of Allah as saying, "Hold fast to *Tahajjud* prayer even if it is one *Rak'ah* (It means one pair of two *rak'ahs*) because the prayer at night prevents from sins and appe-

ases the wrath of Allah and cools the heat on the Day of Judgement."

Tahajjud is an acid test for *Iman*. Therefore, those of us who love *Taqwah* (piety) and nearness to Allah should unfailingly spend a part of the night in meditation and prayer.

Somebody enquired of Hazrat Salman (R.A.) as to what action of man is most virtuous. He replied, "Have you not read in the Qur'an (وَلَذِكْرُ اللّٰهِ اَكْبَرُ) ("Certainly the *Dhikr* of Allah is most exalted.") *Dhikr* is of two kinds: one is done by word of mouth and the other is in the form of deep meditation and contemplation. It is the latter form of *Dhikr* which is more excellent.

Rasool-Allah had said, "If you keep yourself busy in *Dhikr* (i.e. remembrance of Allah) all the time the Angels will shake hands with you in your beds as well as on your way."

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ يُنَادِىْ مُنَادٍ يَوْمَ الْقِيَامَةِ اَيْنَ اُولُوا الْاَلْبَابِ
قَالُوْا اَىُّ اُولِى الْاَلْبَابِ تُرِيْدُ قَالَ الَّذِيْنَ يَذْكُرُوْنَ
اللّٰهَ قِيَامًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِىْ
خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلًا
سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ عُقِدَ لَهُمْ لِوَاءٌ فَاتْبَعَ
الْقَوْمُ لِوَاءَهُمْ وَقَالَ لَهُمْ اُدْخُلُوْهَا خَالِدِيْنَ ○
اخرجه الاصبهانى فى الترغيب كذا فى الدر۔

The Holy Prophet is reported to have said: "On the Day of *Qaiymah* (Last Day), there will be a proclamation by one proclaimer to the effect as to where are the wise ones. The people will enquire: Who are the wise

ones: It will be answered: Those who remember Allah, standing, sitting and reclining (i.e. all the time) and deliberate over the creation of heavens and earth and say: "Our Lord! Thou hast not created all this in vain. Glory be to Thou! Preserve us from the doom of Fire." After this a banner will be prepared for these persons and they will follow it and asked to enter Paradise and stay there for ever.

عَنْ زَيْدِ ابْنِ اَرْقَمَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ مُخْلِصًا دَخَلَ الْجَنَّةَ قِيْلَ وَمَا اِخْلَاصُهَا قَالَ اَنْ تَحْجِزَهُ عَنْ مَحَارِمِ اللّٰهِ ۔

(رواه الطبرانی فی الاوسط والکبیر)

Zaid bin Arqan reported Allah's Messenger as saying, "Whoso recites with *Ikhlas* (sincerity) (لَآ اِلٰهَ اِلَّا اللّٰهُ) will enter Pardise. It was asked what was the sign of *Ikhlas* in the recitation of *Kalimah* (لَآ اِلٰهَ اِلَّا اللّٰهُ). The Messenger of Allah said: That it restrains one from unlawful deeds (forbidden things).

An Urdu poet has summed it up beautifully:

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مَسْئُوْلَاتٌ مُسْتَنْطَقَاتٌ وَلَا تَغْفُلْنَ فَتُنْسَيْنَ الرَّحْمَةَ

(رواه الترمذی وابی داؤد)

Hazrat Yusairah (Radhiallaho anha) one of the Muhajir women, related that Rasulullah (Sallallaho alaihe wasallam) had said. "Make it a point to hymn (تسبیح) and (تہلیل) and to sanctify Allah (through reciting the words (سُبْحَانَ الْمَلِكِ الْقُدُّوْسِ) or (سُبُّوْحٌ قُدُّوْسٌ رَبُّ الْمَلٰئِكَةِ وَالرُّوْحِ)) and count on your fingers, because the fingers will also be questioned, on the Day of Judgement, about the deeds performed by them and will speak out what they did. You should not neglect doing *Dhikr* of Allah, otherwise you would get deprived of His Mercy.

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(58) Umar b. Al-Khattab said: When the revelation was sent down to the Prophet, a low sound was heard near his face like the humming of bees. One day when revelation was sent down to him and we had waited for a time, it

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left him, then facing the *qibla* and raising his hands, he said' "O Allah! give us more and do not give us less; honour us and do not humiliate us; give us and do not with-hold from us; choose us and do not prefer others to us; please us and be pleased with us." He then said, "I have had sent down to me ten verses which will provide entrance to Paradise for those who recite and act upon them." He then recited first ten verses of *Surah al-Mominoon* (which are as under):—

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ۙ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ
خٰشِعُوْنَ ۙ وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ۙ
وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ۙ وَالَّذِيْنَ هُمْ
لِفُرُوْجِهِمْ حٰفِظُوْنَ ۙ اِلَّا عَلٰى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ
اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ۙ فَمَنِ ابْتَغٰى وَرَآءَ
ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ۙ وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ
رٰعُوْنَ ۙ وَالَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ۙ
اُولٰٓئِكَ هُمُ الْوٰرِثُوْنَ ۙ الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ ؕ
هُمْ فِيْهَا خٰلِدُوْنَ ۝

"Successful indeed are the believers, who are humble in their prayers, and who shun vain conversation, and who are payers of the poor-due, and who guard their modesty-save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy. But whoso craveth beyond that, such are transgressors-and who are shepherds of their pledge and their covenant, and who pay heed to their prayers. These are the heirs,

who will inherit Paradise. There they will abide." (23.1-10) (Ahmad and Tirmidhi).

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ لَقِيْتُ رَسُوْلَ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ مَا النَّجَاةُ فَقَالَ اَمْلِكْ عَلَيْكَ
لِسَانَكَ وَلْيَسَعْكَ بَيْتُكَ وَابْكِ عَلٰى خَطِيْئَتِكَ ۔

(رواه احمد والترمذى)

Uqba bin Amir told that he met Allah's Messenger and asked him wherein salvation consisted. He replied, "Control your tongue, keep to your house and weep over your sins." (Ahmad and Tirmidhi).

Hazrat Abdullah (R.A.) narrates that Rasul-Allah (S.A.W.) said: The excellence of Prayer offered during the night as compared to one offered in day-time is like concealed charity over proclaimed charity."

In a Hadith that follows it is stated that those who give charity in a concealed manner will be under the shade of Allah's Throne on the Day of Judgement when there will be no shade except His. The same treatment will, be accorded to the observers of *Salat-ul-Tahajjud*.

وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ سَبْعَةٌ
يُظِلُّهُمُ اللّٰهُ فِيْ ظِلِّهٖ شَابٌّ نَشَاءَ فِيْ عِبَادَةِ اللّٰهِ
وَرَجُلٌ قَلْبُهٗ مُعَلَّقٌ بِالْمَسْجِدِ اِذَا خَرَجَ مِنْهُ حَتّٰى يَعُوْدَ
اِلَيْهِ وَرَجُلَانِ تَحَابَّا فِي اللّٰهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ
وَرَجُلٌ ذَكَرَ اللّٰهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ وَرَجُلٌ دَعَتْهُ
امْرَاَةٌ ذَاتُ حَسَبٍ وَّجَمَالٍ فَقَالَ اِنِّيْ اَخَافُ اللّٰهَ

وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتّٰى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِيْنُهُ ۔ (مُتَّفَقٌ عليه)

Hazrat Abu Hurairah reported that the Apostle of Allah had said: "Seven are (the persons) whom Allah would give protection with His Shade on the Day when there would be no shade but that of Him (i.e. on the Day of Judgement, and they are): a just ruler, a youth who grew up with the worship of Allah: a person whose heart is attached to the Mosque; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful woman of high rank seduced (for illicit relation), but he (rejects this offer) says: I fear Allah; and a person who gives charity and conceals it (to such an extent) that the left hand does not know what the right hand has given; and a person who remembered Allah in privacy and his eyes shed tears." (Bukhari and Muslim).

عَنْ اَبِىْ قَتَادَةَ بْنِ رِبْعِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اللّٰهُ تَبَارَكَ وَتَعَالٰى اِنِّىْ افْتَرَضْتُ عَلٰى اُمَّتِكَ خَمْسَ صَلٰوةٍ وَعَهِدْتُ عِنْدِىْ عَهْدًا اِنَّهٗ مَنْ حَافَظَ عَلَيْهِنَّ لِوَقْتِهِنَّ اَدْخَلْتُهُ الْجَنَّةَ فِىْ عَهْدِىْ وَمَنْ لَّمْ يُحَافِظْ عَلَيْهِنَّ فَلَا عَهْدَ لَهٗ عِنْدِىْ ۔ كَذَا فِى الدُّرِّ الْمَنْثُوْرِ بِرِوَايَةِ اَبِىْ دَاوٗدَ وَابْنِ مَاجَةَ وَفِيْهِ اَيْضًا اَخْرَجَ

Abu Qatadah narrates that he heard the Prophet saying, "Allah has inspired me saying 'O Muhammad! I have ordained five times daily *Salat* for thy followers. I have made a covenant with Myself that whosoever is regular

in performing his *Salat* at its fixed hours shall be admitted into the Paradise. Those of thy followers who do not guard their *Salat* are not included in this covenant." (Abu Daud and Ibn Majah).

وَعَنْ عُثْمَانَ بْنِ مَظْعُوْنٍ قَالَ يَا رَسُوْلَ اللّٰهِ اِئْذَنْ لَّنَا فِى الْاِخْتِصَآءِ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ خَصٰى وَلَا اخْتَصٰى اِنَّ خَصَآءَ اُمَّتِىَ الصِّيَامُ فَقَالَ اِئْذَنْ لَّنَا فِى السِّيَاحَةِ قَالَ اِنَّ سِيَاحَةَ اُمَّتِىَ الْجِهَادُ فِىْ سَبِيْلِ اللّٰهِ فَقَالَ اِئْذَنْ لَّنَا فِى التَّرَهُّبِ فَقَالَ اِنَّ تَرَهُّبَ اُمَّتِىَ الْجُلُوْسُ فِى الْمَسَاجِدِ وَانْتِظَارُ الصَّلٰوةِ رَوَاهُ فِىْ شَرْحِ السُّنَّةِ ۔

Uthman b. Maz'un said, "Messenger of Allah grant us permission to become eunuchs." Allah's Messenger replied, "He who makes another an eunuch or becomes one himself does not belong to us; fasting serves that purpose among my people." He then said, "Grant us permission to lead the wandering life of the devotee." He replied, "The wandering life of the devotee among my people is *Jihad* in Allah's path." He said, "Grant us permission to adopt monkery." He replied, "Monkery among my people consists of sitting in mosques waiting for the time of prayer." (Baghawi transmitted it in *Sharh as-Sunnah).*

In a long Hadith *Qudsi* it is stated that "*Kuffarat* (expiations) are remaining in the Mosques after the prayers are over and performing elaborate ablution *(wudu)* in unpleasant circumstances. Whoever does that will live and die righteously and as far as his sin is concerned, he will be as he was on the day his mother gave birth to him. . . . . .People are raised in

degree by saluting all and sundry, providing food, and praying at night when people are asleep." (*Sharh as-Sunnah*).

عَنْ سَمُرَةَ قَالَ امرنا رسول الله صلى الله عليه وسلم

ان يصلى من اللّيل ما قل اوكثر ونجعل اخرذلك وترا

(59) Hazrat Samrah narrates that the Holy Prophet ordered us that we should offer *Tahajjud* prayer at night which my be of short or long duration and at the end offer *witr.*"

وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

قَالَ اجْعَلُوْا اٰخِرَ صَلٰوتِكُمْ بِاللَّيْلِ وِتْرًا۔ (رواه مسلم)

Ibn Umar reported the Prophet (S.A.W.) as saying, "Make the last of your prayer at night a *witr*". (Muslim).

وَعَنْ زَيْدِ ابْنِ اَسْلَمَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ

وَسَلَّمَ مَنْ نَّامَ عَنْ وِّتْرٍ فَلْيُصَلِّ اِذَا اَصْبَحَ۔

(رواه الترمذى مُرْسَلًا)

Zaid bin Aslam reported Allah's Messenger as saying, "If any of you oversleeps and misses his *witr*, he should observe it in the morning." (Tirmidhi transmitted it in *mursal* form).

وَعَنْ ثَوْبَانَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ

اِنَّ هٰذَا السَّهَرَ جُهْدٌ وَّثِقْلٌ فَاِذَا اَوْتَرَ اَحَدُكُمْ

فَلْيَرْكَعْ رَكْعَتَيْنِ فَاِنْ قَامَ مِنَ اللَّيْلِ وَاِلَّا كَانَتَا لَهٗ

(رواهُ الترمذى والدّارمى)

Thauban reported the Prophet (S.A.W.) as saying, "This wakefulness (during the night) is a trial and a burden, so when one of you observes a *witr* he should pray two *rak'ahs*. If he gets up during the night, well and good, otherwise they will serve for him." (Tirmidhi).

It is stated in a Hadith, "When a shepherd call out *Azan* at the foot of a hill (or in the fields) and starts his *Salat*, Allah is greatly pleased with him and says proudly to the Angles, "Behold My slave! he has called out *Azan* and is offering his *Salat*. All this he does out of fear for Me. I therefore, grant him forgiveness and declare his admittance into the Paradise."

وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ لِىْ

رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَبْدَ اللّٰهِ اَلَمْ

اُخْبَرْ اَنَّكَ تَصُوْمُ النَّهَارَ وَتَقُوْمُ اللَّيْلَ فَقُلْتُ

بَلٰى يَا رَسُوْلَ اللّٰهِ قَالَ فَلَا تَفْعَلْ صُمْ وَاَفْطِرْ وَقُمْ

وَنَمْ فَاِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا وَّاِنَّ لِعَيْنِكَ عَلَيْكَ

حَقًّا وَّاِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا وَّاِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا

لَا صَامَ مَنْ صَامَ الدَّهْرَ۔ (متفق عليه)

(60) Abdullah bin Amir bin al-As told of Allah's Messenger saying to him, "Have I not been informed, Abdullah, that you fast during the day and pray during the whole night?" When he replied that was so, he said, "Do not do it. Fast and break your fast, get up for prayer and sleep, for you have a duty to your body, your eye, your wife and your visitors . . . . . (Bukhari and Muslim).

This Hadith sums up the attitude of Islam towards (حَقُوْقُ اللهِ) (duties to Allah) and (حَقُوْقُ العِبَاد) (duties to human beings). Moderation in everything is the watchword of *Shari'ah*.

The Holy Prophet is reported to have said: "The observance of three days fast every month and that of Ramadan every year is a perpetual fasting. I seek from Allah that fasting on the day of *Arafa* may atone for the sins of the preceding and the coming years, and I seek from Allah that fasting on tne day of *Ashura* may atone for the sins of the preceding years." (Muslim)

According to Imam Nawawi these sins refer to minor sins. It used to be the general practice of Rasul-Allah (S.A.W.) to perform *I'tikaf* in Ramadan. At times he used to remain in the Masjid for the whole month and during the last year of his life, he was in *I'tikaf* for twenty days. Because he usually secluded himself in the Masjid for the last ten days of Ramadan, the Ulama consider it *Sunnah Mukkadah* to perform *I'tikaf* for that period.

وَعَنْ اَبِىْ اَيُّوْبَ الْاَنْصَارِىِّ اَنَّهٗ حَدَّثَهٗ اَنَّ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ صَامَ رَمَضَانَ ثُمَّ اَتْبَعَهٗ سِتًّا مِّنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ۔ (رواه مسلم)

Hazrat Abu Ayyub al-Ansari told that Allah's Messenger said, "If anyone fasts during Ramadan, then follows it with six days in Shawwal, it will be like a perpetual fast." (Muslim).

وَعَنْ حَفْصَةَ قَالَتْ اَرْبَعٌ لَّمْ تَكُنْ يَدَعُهُنَّ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صِيَامُ عَاشُوْرَآءَ وَالْعَشْرِ

وَثَلٰثَةِ اَيَّامٍ مِّنْ كُلِّ شَهْرٍ وَّرَكْعَتَانِ قَبْلَ الْفَجْرِ۔ (رواه النسائى)

Hazrat Hafsa (R.A.) said that there were four things the Prophet (S.A.W.) never ommitted: fasting on *Ashura*, the first ten days of *Dhu'l-Hijja* and three days of every month, and praying two *rak'ahs* before dawn. (Nasai).

The Arabic word (العشر) has been translated as "the ten", although fasting will be upto 9th day of *Dhul Hijja* as the 10th day of *Dhul Hijja* will be the day of sacrifice (*Id-ul-Adha*) and the Prophet (S.A.W) forbade to observe fast on these two days, *Id-ul-Adha* and *Id-ul-Fitr*.

The Holy Prophet (S.A.W.) also expressed disapproval of fasting on Friday alone. He said, "None among you should observe fast on Friday, but only that he observes fast before it or after it." (Muslim).

The idea behind this is that since Friday is the most important day of the week, the people may not get used to fasting on this day with so much care that voluntary fasting may become an obligatory act in the Muslim Society. But it is permissible to do if one is accustomed to observe voluntary fasts on specific dates e.g. 13th, 14th and 15th of every lunar month, which may incidentally coincide with Friday.

It is narrated that the Holy Prophet (S.A.W.) used to observe fast on the 10th of Muharram (i.e. *Ashura*) but as it was also observed as a day of fasting and rejoicing by the Jews, the Holy Prophet (S.A.W.) in order to draw a distinction between the two communities, said that if he survived next year, he would also observe fast on the 9th along with the 10th of Muharram, but he did not live to see that month. (Imam Nawawi) To honour the wish of the blessed Prophet, it is appropriate to fast both on 9th and 10th of Muharram.

وَعَنْ عَلِىٍّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

إِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ فَقُوْمُوْا لَيْلَهَا وَ
صُوْمُوْا يَوْمَهَا فَإِنَّ اللّٰهَ تَعَالٰى يَنْزِلُ فِيْهَا لِغُرُوْبِ الشَّمْسِ
إِلَى السَّمَاءِ الدُّنْيَا فَيَقُوْلُ أَلَا مِنْ مُّسْتَغْفِرٍ فَأَغْفِرَ لَهٗ
أَلَا مُسْتَرْزِقٍ فَأَرْزُقَهٗ أَلَا مُبْتَلًى فَأُعَافِيَهٗ أَلَا كَذَا أَلَا
كَذَا حَتّٰى يَطْلُعَ الْفَجْرُ ۔ (رواه ابن ماجة)

Hazrat Ali reported Allah's Messenger as saying, "When the middle night of *Sha'ban* comes, spend the night in prayer and fast during the day, for in it Allah Most High comes down at sunset to the lowest heaven and says, 'Is there no one who asks forgiveness so that I may forgive him? Is there no one who asks provision so that I may provide him? Is there no one afflicted so that I may relieve him? Is there not such and such? Is there not such and such? till the dawn comes." (Ibn Majah).

وَعَنْ أَبِيْ هُرَيْرَةَ ؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ لِكُلِّ شَيْءٍ زَكٰوةٌ وَ زَكٰوةُ الْجَسَدِ الصَّوْمُ
(رَوَاهُ ابن مَاجَةَ)

Abu Hurairah reported Allah's Messenger as saying: "There is *Zakat* applicable to everything and the *Zakat* of the body is fasting." (Ibn Majah).

Just as Zakat is payable by such persons only who are Nisab holders (Nisab is the minimum amount on which Zakat becomes due), similarly voluntary fasts may be undertaken during the period when one is healthy and comparatively free. If the circumstances in which one has to work are very untoward for observing voluntary fasts, he may better not do

it, and if his responsibilities are so heavy that he has to tax his energy beyond measure, undermining his health, he may refrain from voluntary fasts because with failing health and sapped energy he would not be able to acquit himself creditably of his social, moral and religious responsibilities. However, this relates to voluntary fasts only; for the obligatory fasts of Ramadan there is no escape unless one is ill or travelling in that case one has to complete the missing fasts afterwards.

روى عن علیؓ قال سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰه
عليه وسلم يقول ان فى الجنة لشجرة يخرج من
اعلاها حلل ومن اسفلها خيل من ذهب مسرجة
ملجمة من درويا قوت لا تروث ولا تبول لها اجنحة
خطوها مد البصر فيركبها أهل الجنة فتطير بهم
حيث شاؤا فيقول الذين اسفل منهم درجة يا
رب بما بلغ عبادك هٰذه الكرامة كلها قال فيقال
لهم كانوا يصلون بالليل وكنتم تأكلون و كانوا
ينفقون وكنتم تبخلون وكانوا يقاتلون وكنتم
تجبنون رواه ابن ابى الدنيا (الترغيب والترتيب)

(61) Hazrat Ali narrates that he heard from the Messenger of Allah, "Verily there is a tree in the Paradise from the top of which emerge beautiful robes and beneath that tree there are golden horses which have saddles and reins made of pearls and emeralds. These horses neither pass urine nor stools. They have wings and each of their step is equal to the distance covered by the reach of eyesight.

The dwellers of Paradise ride on them and fly wherever they wish. People who are lower to them in rank (in the Paradise) ask: O Lord! how these servants of Thy obtained this exalted status? (They receive the answer): These people used to pray at night while you were asleep; they kept fast while you took meals; they spent in the way of Allah while you were niggardly; and they fought in the way of Allah while you were bowed down with worldly affairs."

This Hadith also speaks about the towering value of *Tahajjud* prayer which is an integral part of piety. That is why the Holy Prophet (S.A.W.) exhorted his followers to devote more time and attention to prayer at night so that the soul may be purified and elevated.

وَعَنْ ابی هریرة رضی الله عنه قال قال رسول الله
صلی الله علیه وسلم ان الله یبغض کل جعظری جوّاظٍ
صخّابٍ فی الاسواق جیفةٍ باللیل حمارٍ بالنهار عالمٍ
بامر الدنیا جاهلٍ بامر الاخرة ۔(رواه ابن حبان فی صحیحه والاصبهانی)

(62) Hazrat Abu Hurairah reported Allah's Messenger as saying that Allah very much dislikes the man who is ill tempered, glutton, make noises in the bazars, sleeps heedlessly at night (i.e. remains asleep motionless, like a dead body throughout the night) and during the day roams about and eats like a donkey; is an expert in worldly affairs but is totally in the dark about the world Hereafter. (Ibn Habban).

In a long Hadith by Ibn Hajr, it is stated: ". . . . . And as for Allah, He loves three characteristics of His salves: striving in His Path, crying at the time of repentance, and steadfastness in want and hunger."

وَعَنْ اَسْمَآءَ بِنْتِ یَزِیْدَ اَنَّهَا سَمِعَتْ رَسُوْلَ اللهِ

صَلَّی اللهُ عَلَیْهِ وَسَلَّمَ یَقُوْلُ اَلَا اُنَبِّئُکُمْ بِخِیَارِکُمْ
قَالُوْا بَلٰی یَارَسُوْلَ اللهِ قَالَ خِیَارُکُمُ الَّذِیْنَ اِذَا رُؤُوْا
ذُکِرَ اللهُ (رواه ابن ماجة)

Asma daughter of Yazid told that she heard Allah's Messenger say, 'Shall I not tell you who are the best among you?" and that when they (Sahabah) replied, "Certainly, Messenger of Allah", he said, "The best of you are those who when seen are a means of Allah being brought to mind." (Ibn Majah).

وَعَنْ اَبِیْ اُمَامَةَ اَنَّ رَجُلًا سَاَلَ رَسُوْلَ اللهِ صَلَّی اللهُ
عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ مَاالْاِیْمَانُ قَالَ اِذَا سَرَّتْکَ
حَسَنَتُکَ وَسَاءَتْکَ سَیِّئَتُکَ فَاَنْتَ مُؤْمِنٌ قَالَ
یَارَسُوْلَ اللهِ فَمَا الْاِثْمُ قَالَ اِذَا حَاکَ فِیْ نَفْسِکَ شَیْءٌ
فَدَعْهُ۔ (رواه احمد)

Abu Umama reported that a man asked Allah's Messenger what faith was to which he replied, "When your good deed pleases you and your evil deed grieves you, you are a believer." He then asked what sin was and received the reply, "When you have a besetting sin, give it up." (Ahmad).

وَعَنْ اَبِی الدَّرْدَآءِ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّی اللهُ عَلَیْهِ
وَسَلَّمَ اَلَا اُخْبِرُکُمْ بِاَفْضَلَ مِنْ دَرَجَةِ الصِّیَامِ
وَالصَّدَقَةِ وَالصَّلٰوةِ قَالُوْا بَلٰی قَالَ اِصْلَاحُ ذَاتِ
الْبَیْنِ وَفَسَادُ ذَاتِ الْبَیْنِ هِیَ الْحَالِقَةُ۔
رواه الترمذی وابوداؤد وقال هذا حدیث صحیح)

Hazrat Abu Darda reported Allah's Messenger as saying, "Shall I not inform you of something more excellent in degree than fasting, *Sadaqa* and prayer?" On receiving the reply, "Certainly" he said "It is putting things right between people (i.e. uniting two persons who are estranged); spoiling them is destructive, just as a razor removes the hair." (Abu Daud and Tirmidhi).

وَعَنْ اَبِیْ هُرَیْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ
قَالَ لَا یَحِلُّ لِمُسْلِمٍ اَنْ یَّهْجُرَ اَخَاهُ فَوْقَ ثَلٰثَةٍ فَمَنْ
هَجَرَ فَوْقَ ثَلَاثٍ فَمَاتَ دَخَلَ النَّارَ۔ (رواہ احمد وابوداؤد)

Abu Hurairah reported Allah's Messenger as saying, "It is not allowable for a Muslim to keep apart from his brother for more than three days, for one who does so and dies will enter hell." (Ahmad and Abu Daud).

وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ
لَا یَحِلُّ لِمُؤْمِنٍ اَنْ یَّهْجُرَ مُؤْمِنًا فَوْقَ ثَلٰثٍ فَاِنْ مَرَّتْ
بِهٖ ثَلٰثٌ فَلْیَلْقَهٗ فَلْیُسَلِّمْ عَلَیْهِ فَاِنْ رَدَّ عَلَیْهِ السَّلَامَ
فَقَدِ اشْتَرَکَا فِی الْاَجْرِ وَاِنْ لَّمْ یَرُدَّ عَلَیْهِ فَقَدْ بَآءَ
بِالْاِثْمِ (رواہ ابوداؤد)

Abu Hurairah reported Allah's Messenger as saying, "It is not allowable for a believer to keep apart from a believer for more than three days. If three days pass he should meet him and give him a salutation, and if he replies to it they will both have share in the reward, but if he does not reply he will bear his sin and the one who gives the salutation will have come forth from the sin of the keeping apart." (Abu Daud).

وَعَنْ اَبِیْ هُرَیْرَةَ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ
عَلَیْهِ وَسَلَّمَ اَلْمُؤْمِنُ الْقَوِیُّ خَیْرٌ وَّ اَحَبُّ اِلَی اللّٰهِ
مِنَ الْمُؤْمِنِ الضَّعِیْفِ وَفِیْ کُلٍّ خَیْرٌ اِحْرِصْ عَلٰی مَا
یَنْفَعُکَ وَاسْتَعِنْ بِاللّٰهِ وَلَا تَعْجَزْ وَاِنْ اَصَابَکَ شَیْءٌ
فَلَا تَقُلْ لَوْ اَنِّیْ فَعَلْتُ کَانَ کَذَا وَکَذَا قُلْ قَدَّرَ اللّٰهُ وَمَا
شَآءَ فَعَلَ فَاِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّیْطَانِ۔ (رواہ مسلم)

Abu Hurairah reported Allah's Messenger (may peace be upon him) as saying: A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your "if" opens the (gate) for the Satan. (Muslim).

This Hadith is highly significant and meaningful in the sense as it determines the function and role of Destiny in the life of a Muslim. For a Muslim, belief in the Divine Decree is a source of unfailing strength and power rather than a pretext for indolence and inactivity. Belief in the Divine Decree makes one a powerful person of invincible will and firm determination and strong conviction and thus the failures or so-called misfortunes of life neither droop his spirit nor make him a pessimist. He faces the hardships of life bravely and manfully with the hope that Allah would help him to overcome them and even if he fails to do so, he would have his reward in the Hereafter. A believer in Divine Decree does not waste his time in crying over the spilt milk or brood uselessly over what has become a part and parcel of the dead

Hazrat Abu Darda reported Allah's Messenger as saying, "Shall I not inform you of something more excellent in degree than fasting, *Sadaqa* and prayer?" On receiving the reply, "Certainly" he said "It is putting things right between people (i.e. uniting two persons who are estranged); spoiling them is destructive, just as a razor removes the hair." (Abu Daud and Tirmidhi).

وَعَنْ اَبِیْ هُرَیْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ لَا یَحِلُّ لِمُسْلِمٍ اَنْ یَّهْجُرَ اَخَاهُ فَوْقَ ثَلٰثَةٍ فَمَنْ هَجَرَ فَوْقَ ثَلَاثٍ فَمَاتَ دَخَلَ النَّارَ۔ (رواہ احمد وابوداؤد)

Abu Huraira reported Allah's Messenger as saying, "It is not allowable for a Muslim to keep apart from his brother for more than three days, for one who does so and dies will enter hell." (Ahmad and Abu Daud).

وَعَنْ اَبِیْ هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ لَا یَحِلُّ لِمُؤْمِنٍ اَنْ یَّهْجُرَ مُؤْمِنًا فَوْقَ ثَلٰثٍ فَاِنْ مَرَّتْ بِهٖ ثَلٰثٌ فَلْیَلْقَهٗ فَلْیُسَلِّمْ عَلَیْهِ فَاِنْ رَدَّ عَلَیْهِ السَّلَامَ فَقَدِ اشْتَرَکَا فِی الْاَجْرِ وَاِنْ لَّمْ یَرُدَّ عَلَیْهِ فَقَدْ بَآءَ بِالْاِثْمِ (رواہ ابوداؤد)

Abu Hurairah reported Allah's Messenger as saying, "It is not allowable for a believer to keep apart from a believer for more than three days. If three days pass he should meet him and give him a salutation, and if he replies to it they will both have share in the reward, but if he does not reply he will bear his sin and the one who gives the salutation will have come forth from the sin of the keeping apart." (Abu Daud).

وَعَنْ اَبِیْ هُرَیْرَةَ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَلْمُؤْمِنُ الْقَوِیُّ خَیْرٌ وَّ اَحَبُّ اِلَی اللّٰهِ مِنَ الْمُؤْمِنِ الضَّعِیْفِ وَفِیْ کُلٍّ خَیْرٌ اِحْرِصْ عَلٰی مَا یَنْفَعُکَ وَاسْتَعِنْ بِاللّٰهِ وَلَا تَعْجَزْ وَاِنْ اَصَابَکَ شَیْءٌ فَلَا تَقُلْ لَوْ اَنِّیْ فَعَلْتُ کَانَ کَذَا وَکَذَا وَلٰکِنْ قُلْ قَدَّرَ اللّٰهُ وَمَا شَآءَ فَعَلَ فَاِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّیْطَانِ۔ (رواہ مسلم)

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past. He has his eyes set on the future and hand in the living present and does not waste his time in the involvements of "Ifs" and "Buts" in which the nonbelievers in Destiny are commonly involved.

عَنْ اَبِیْ هُرَیْرَةَ ؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَعَلَّمُوا الْقُرْاٰنَ فَاقْرَاُوْهُ فَاِنَّ مَثَلَ الْقُرْاٰنِ لِمَنْ تَعَلَّمَ نَقَرَاَ وَقَامَ بِهٖ كَمَثَلِ جِرَابٍ مَحْشُوٍّ مِسْكًا تَفُوْحُ رِيْحُهٗ كُلَّ مَكَانٍ وَمَثَلُ مَنْ تَعَلَّمَهٗ فَرَقَدَ وَهُوَ فِىْ جَوْفِهٖ كَمَثَلِ جِرَابٍ اُوْكِىَ عَلٰى مِسْكٍ.

(رواه الترمذی والنسائی وابن ماجة وابن حبان)

(63) Hazrat Abu Hurairah (R.A.) narrated that Rasulullah (S.A.W.) said, "Learn the Qur'an and recite it, because the example of one who learns the Qur'an, reads it and recites it in *Tahajjud Salat* is like an open bag full of musk, the fragrance whereof spreads over the entire place, and a person who has learnt the Qur'an but sleeps while the Qur'an is in his heart, is like a bag full of musk but with its mouth closed." (Tirmidhi, Nasai, Ibn Majah and Ibn Habban).

وَعَنْ عَائِشَةَ رض اَنَّ النَّبِىَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ قِرَاءَةُ الْقُرْاٰنِ فِى الصَّلٰوةِ اَفْضَلُ مِنْ قِرَاءَةِ الْقُرْاٰنِ فِىْ غَيْرِ الصَّلٰوةِ وَقِرَاءَةُ الْقُرْاٰنِ فِىْ غَيْرِ الصَّلٰوةِ اَفْضَلُ مِنَ التَّسْبِيْحِ وَالتَّكْبِيْرِ وَالتَّسْبِيْحُ اَفْضَلُ مِنَ الصَّدَقَةِ وَالصَّدَقَةُ اَفْضَلُ مِنَ الصَّوْمِ وَالصَّوْمُ جُنَّةٌ مِّنَ النَّارِ،

Hazrat Aisha (R.A.) reported the Prophet (S.A.W.) as saying, "Reciting the Qur'an during prayer is more

excellent than reciting it at other times, and reciting the Qur'an at a time other than during prayer is more excelling than extolling Allah and declaring His Greatness (تسبیح وتکبیر). Extolling Allah is more excellent than *Sadaqa*. *Sadaqa* is more excellent than fasting, and fasting is a protection from hell." (Bahaiqi transmitted it in *Shu'ab al-Iman*).

The superiority of recitation of the Qur'an over *Dhkr* (glorification and remembrance of Allah) is evident because the Qur'an is the Word of Allah. The superiority of the Word of Allah over the speech of others is like His superiority over His creation.

بِتَقْوَى اللّٰهِ فَاِنَّهٗ رَاْسُ الْاَمْرِ كُلِّهٖ قُلْتُ يَارَسُوْلَ اللّٰهِ زِدْنِىْ قَالَ عَلَيْكَ بِتِلَاوَةِ الْقُرْاٰنِ فَاِنَّهٗ نُوْرٌ لَّكَ فِى الْاَرْضِ وَذُخْرٌ لَّكَ فِى السَّمَآءِ.

(رواه ابن حبان فی صحیحه فی حدیث طویل)

Hazrat Abu Zar (Radhi Allaho anho) says that he requested Rasulullah (Sallallaho alaihe wasallam) to give him some lasting advice. Rasulullah (Sallallaho alaihe wasallam) said, "Cultivate the fear and reverence of Allah in your heart, because this is the root of all virtuous deeds." I asked him to add something more and he said, "Stick to the reading of the Qur'an, because it is a "*nur*" in the life and "*Zakhirah*" (provision) for the Hereafter."

The fear of Allah is the root of all good actions. A man whose heart is filled with fear of Allah, does neither commit any sin nor he experience any difficulty. The Qur'an says:

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ط

"Whoever fears Allah, Allah will make a way for him out of every difficulty and provide from whence he has no expectation." (65:2).

عَنْ اَبِیْ ذَرٍّ رضی قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّكُمْ لَا تَرْجِعُوْنَ اِلَى اللّٰهِ بِشَيْءٍ اَفْضَلَ مِمَّا خَرَجَ مِنْهُ يَعْنِي الْقُرْآنَ ۔(رواه الحاكم وصححه و ابوداؤد فی مراسیله عن جبیر بن نفیر والترمذی عن ابی امامة بمعناه)

Hazrat Abu Zar (Radhi Allaho anho) reported that Rasulallah (Sallallaho alaihe wasallam) said, "you cannot turn to Allah and gain nearness to Him with anything superior to that which directly proceeded from Him, i.e. the Holy Qur'an."

It is evident from numerous Ahadi. that there is not better means of seeking nearness to the presence of Allah than recitation of the Qur'an.

عَنْ عُبَيْدَةَ الْمُلَيْكِيِّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا اَهْلَ الْقُرْاٰنِ لَا تَتَوَسَّدُوا الْقُرْاٰنَ وَاتْلُوْهُ حَقَّ تِلَاوَتِهٖ مِنْ اٰنَآءِ اللَّيْلِ وَالنَّهَارِ وَافْشُوْهُ وَتَغَنَّوْهُ وَتَدَبَّرُوْا مَا فِيْهِ لَعَلَّكُمْ تُفْلِحُوْنَ وَلَا تَعْجَلُوْا ثَوَابَهٗ فَاِنَّ لَهٗ ثَوَابًا ۔ (رواه البیهقی فی شعب الایمان)

Hazrat Ubaidah Mulaiki (Radhi Allaho anho) narrates that Rasulullah (S.A.W.) said, "O you devotees of the Qur'an! do not use the Qur'an as a pillow,,but read it properly day and night, as it ought to be read. Propagate the Holy Qur'an, read it in a good voice and ponder

over its contents, so that you may succeed. Do not seek a reward for it (in this life), because it has got a magnificent reward (in the Hereafter)."

Shaikhul Hadith, Maulana Muhammad Zakariyya has mentioned a few points in exposition of this Hadith which merit careful attention:

(1) The expression "using as a pillow" implies showing neglect towards the Holy Qur'an. It serves no purpose to place it on a pillow, as it is sometimes found placed on a stand by the side of a grave in a shrine for "Barakah" (blessings). This is utter disregard of the Holy Book. We owe it to the Holy Book that it should be read.

(2) The expression "Read it as it ought to be read" means that it should be read with the highest degree of reverence. Commandment to this effect is there in the Qur'an itself:

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ

"Those to whom We have given the Book, read it as it ought to be read."

The orders of a king are received with great respect, and a letter from the beloved is read with great fondness; similarly the Qur'an should be read with great respect and fondness.

(3) The expression "Propagate the Qur'an" means that we should do so by speech, by writing, by persuasion, by practising and by all other possible means.

Rasulullah (Sallallaho alaihe wasallam) has ordered spreading of the Qur'an but we do not hesitate to put all sort of hurdles in the way of its propagation. We make laws for compulsory secular education so that children, instead of learning the Qur'an are forced to join schools. We are displeased with teachers in *Madrassahs* for spoiling the lives of

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children, and therefore, we do not send our children to them. Even if this apprehension is correct, it does not absolve us of our responsibility. On the other hand, our responsibility becomes even greater because we are duty-bound individually and collectively, to propagate the Qur'an.

(4) That recitation should be in a sweet voice. Rasul-Allah (S.A.W.) has said at one place, "adorn the Qur'an with a good voice." In another Hadith it is said, "A sweet voice makes the beauty of the Qur'an twice as beautiful." It is however, necessary that the Qur'an shall not be recited in a singing tone, because doing so is forbidden according to several Ahadith. In one Hadith it is said: "Recite the Qur'an in the Arabic accent, do not recite it in the tone of lovers or in the voice of Jews and Christians. There will shortly arise a people who will recite the Qur'an with affectation like singers and mourners, and such reading will be of no advantage to them at all. They themselves will get into trouble and so also those who admire their reading."

(5) We are required to ponder over the meaning of the Qur'an. The merits of meditation and contemplation on the contents of the Qur'an have already been mentioned earlier.

It is stated in *Kimia-e-Saadat* that three persons are not blessed with complete understainding of the Qur'an. First one who is not well versed in Arabic. Secondly, one who persists in committing a major sin or indulges in act of religious innovation (بِدْعَتْ) because these actions blacken his heart, which in turn prevents him from understanding the Qur'an. Thirdly, one who is a rationalist, even in the matter of faith, and feels embarrassed when he reads an *ayat* of the Qur'an which he is not able to fully rationalize.

(6) The expression "Do not seek a reward" means that no wages should be accepted for reciting the Qur'-

an, because your recitation is going to fetch you a great reward in the Hereafter.

To accept reward for it in this life is just like being content with shells instead of money. Rasulullah (Sallallaho alaihe wasallam) said, "When my Ummat will attach more value to money, it will lose the dignity which Islam confers on it, and when it will give up enjoining good and forbidding evil, it will be deprived of the blessings of Divine Revelation, viz, the understanding of the Qur'an."

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلصِّيَامُ وَالْقُرْاٰنُ يَشْفَعَانِ لِلْعَبْدِ يَقُوْلُ الصِّيَامُ رَبِّ اِنِّيْ مَنَعْتُهُ الطَّعَامَ وَالشَّرَابَ فِي النَّهَارِ فَشَفِّعْنِيْ فِيْهِ وَيَقُوْلُ الْقُرْاٰنُ رَبِّ اِنِّيْ مَنَعْتُهُ النَّوْمَ بِاللَّيْلِ فَشَفِّعْنِيْ فِيْهِ فَيُشَفَّعَانِ (رواه احمد وابن ابي الدنيا والطبراني في الكبير والحاكم وقال صحيح على شرط مسلم)

Hazrat Abdullah ibn-e-Amr (Radhi Allaho anho) reports that Rasulullah (Sallallaho alaihe wasallam) said, "The *Sawm* (fast) and the Qur'an both intercede for the obedient person. The fast submits, "O Allah! I prevented him from eating and drinking during the day, so You accept my intercession on his behalf," and the Holy Qur'an says, "O Allah! I denied him sleep at night, so You accept my intercession for him." Consequently, the intercession of both of them is accepted.

عَنْ سَعِيْدِ بْنِ سُلَيْمٍ مُرْسَلًا قَالَ قَالَ رَسُوْلُ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ شَفِيْعٍ اَفْضَلُ مَنْزِلَةً عِنْدَ اللّٰهِ يَوْمَ الْقِيٰمَةِ مِنَ الْقُرْاٰنِ لَا نَبِيٌّ وَلَا مَلَكٌ وَلَا غَيْرُهُ

قَالَ الْعَرَاقِيُّ - (رواه عبدالملک بن حبیب کذا فی شرح الاحیاء)

Hazrat Sa'id bin Sulaim (Radhi Allaho anho) has reported that Rasulullah (Sallallaho Alaihe wasallam) said, "O the Day of Judgement, before Allah, no other intercessor will have a greater status than the Qur'an, neither a prophet nor an angel, etc."

It has been learnt from several other Ahadith that the Holy Qur'an is an intercessor-such an intercessor whose intercession will be accepted. May Almighty Allah make the Qur'an intercede for us all, and may He not make it an opponent or a complainant against us. Ameen.

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلٰثَةٌ لَا يَهُوْلُهُمُ الْفَزَعُ الْاَكْبَرُ وَلَا يَنَالُهُمُ الْحِسَابُ هُمْ عَلٰى كَثِيْبٍ مِّنْ مِّسْكٍ حَتّٰى يُفْرَغَ مِنْ حِسَابِ الْخَلَائِقِ رَجُلٌ قَرَاَ الْقُرْاٰنَ اِبْتِغَاءَ وَجْهِ اللّٰهِ وَاَمَّ بِهٖ قَوْمًا وَهُمْ بِهٖ رَاضُوْنَ وَدَاعٍ يَدْعُوْا اِلَى الصَّلٰوتِ اِبْتِغَاءَ وَجْهِ اللّٰهِ وَرَجُلٌ اَحْسَنَ فِيْمَا بَيْنَهٗ وَبَيْنَ رَبِّهٖ وَفِيْمَا بَيْنَهٗ وَبَيْنَ مَوَالِيْهِ. (رواه الطبرانی فی المعاجم الثلثة)

Hazrat Ibn-e-Umar (Radhi Allaho anho) reported that Rasulullah (Sallallaho alaihe wasallam) said, "Three persons are such as will have not fear of the horrors of the Day of Judgement, nor will they be required to render any account. They will stroll merrily on mounds of musk until the people are relieved of rendering their account. One is a person who learn the Qur'an, merely seeking Allah's pleasure and there-with leads people in *Salat* in a manner that they are pleased with him; the second person is one who invites men to *Salat* for the

pleasure of Allah alone. The third person is one who has fair dealings between him and his master, as well as between himself and his subordinates."

The severity, the horror, the dread and the miseries of the Day of Judgement are so great that a ture Muslim is neither unmindful nor unaware of them. To be relieved of those worries in any way, on the Day of Judgement, is a favour that surpasses thousands of blessings and miliions of pleasures. Those who will then be made to relax and rejoice will be the fortunate ones indeed. Utter ruin and loss is the lot of those insensible persons who consider the reading of the Qur'an as useless and waste of time.

عَنِ ابْنِ عَبَّاسٍؓ قَالَ نَزَلَ جِبْرَئِيْلُ عَلَيْهِ السَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَاَخْبَرَهٗ اَنَّهٗ سَتَكُوْنُ فِتَنٌ قَالَ فَمَا الْمَخْرَجُ مِنْهَا يَا جِبْرَئِيْلُ قَالَ كِتَابُ اللّٰهِ

(رواه زرین کذا فی الرحمة المهداة)

Hazrat Ibn-e-Abbas (Radhi Allaho anho) has reported "Hazrat Jibra'il (Alayhis Salam) once informed Rasulullah (Sallallaho alaihe wasallam) that many "fitan" (plaral of fitnah-evil disorder) will certainly appear. Rasulullah (Sallallaho alaihe wasallam) asked, "what will be the way out, O, Jibra'il?" He replied, "The Book of Allah."

To act upon the Book of Allah serves as safeguard against 'fitan', and its blessed recitation is a means of relief from the evils. It has already been mentioned that if the Qur'an is recited in a house, peace and mercy descend upon it and Satan quits the place.

عَنِ ابْنِ مَسْعُوْدٍ عَنْ رَّسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنَّهٗ قَالَ يُبْعَثُ مُنَادٍ عِنْدَ حَضْرَةِ كُلِّ صَلٰوةٍ فَيَقُوْلُ يَا بَنِيْ

آدَمَ قُوْمُوْا فَاطْفُوْا مَا اَوْقَدْتُمْ عَلٰى اَنْفُسِكُمْ فَيَقُوْمُوْنَ فَيَتَطَهَّرُوْنَ وَيُصَلُّوْنَ الظُّهْرَ فَيُغْفَرُ لَهُمْ مَّا بَيْنَهَا فَاِذَا حَضَرَتِ الْعَصْرُ فَمِثْلَ ذٰلِكَ - فَاِذَا حَضَرَتِ الْمَغْرِبُ فَمِثْلَ ذٰلِكَ فَاِذَا حَضَرَتِ الْعَتَمَةُ فَمِثْلَ ذٰلِكَ فَبَيْنَا مُوْنَ فَمُدْلِجٌ فِيْ خَيْرٍ وَّمُدْلِجٌ فِيْ شَرٍّ -

(رواه الطبرانی فی الکبیر کذا فی الترغیب)

64) Ibn Mas'ud narrates that he heard the Holy Prophet saying, "at the approach of the hour of *Salat*, an Angel is deputed to proclaim, "Rise, O Children of Adam! and extinguish the fire that you have (by committing sins) kindled to burn yourselves." So the people rise up, take their *Wudu* and offer their *Zuhr* prayer. This causes forgiveness of their sins committed since the day-break. The same is repeated at *'Asr, Maghrib* and *'Isha*. After *'Isha* people go to bed, but there are some who busy themselves in good, while some others in evil deeds.

Salman says, "After 'Isha the people get divided into ıree groups. There are some for whom night is a source of lessing and gain. They are those who spend it in the worship f Allah while other people are asleep. For them the night rings great reward from their Lord. There are others who ırn their night into a burden and curse for themselves, for ıey indulge in various dark deeds in the dead of night. To ıem the night brings woe and misery. There is the third oup of people who go to bed immediately after *'Isha*. They ıither gain nor lose."

عَنْ اسماء بنت یزید عن رسول اللّٰہ صلے اللّٰہ علیہ وَسَلَّمَ قَالَ یُحْشَرُ النَّاس فی صعید واحد یوم القیامۃ

فینادی مناد فیقول این الذین کانت تتجافیٰ جنوبھم عَنِ المضاجع فیقومون وھم قلیل فیدخلون الجنۃ بغیر حساب ثم یؤمر لسائر الناس الی الحساب۔

(رواہ البیھقی فی شعب الایمان (مشکوٰۃ)

(65) Asma daughter of Yazid Ansari narrates that she heard the Holy Prophet saying,"Ali the people will be gathered together on the Day of Judgement and they will all hear the voice of the announcing Angel. He will say, "Where are those who glorified Allah in ease and adversity". A group will rise up and enter Paradise without reckoning. It will then be announced: 'Where are those who forsook their beds and spent their nights in worship? Another group will rise up and enter Paradise without reckoning. The Angel will again announce, 'Where are those whom trade and business did not distract from remembrance of Allah?' Yet another group will rise up and enter Paradise." (Baihaqi).

Shaikh Sasar Samarqandi after quoting this Hadith writes, "When all the three groups will have entered Paradise without reckoning, a monster with a long neck, shining eyes and most eloquent tongue will rise up from the Hell and say, "I have been deputed on all who are haughty and ill-tempered." It will then pick up all such persons from the crowd asa fowl picks up grain and then it will fling them into the Hell. It will rise up again saying. 'This time I have been deputed on all who maligned Allah and His Apostle'. It will then pick up all such persons and throw them into the Hell. It will appear for the third time and will, in a similar manner, take away all those who made images and pictures. Reckoning will then commence after these three groups have been eliminated

Salat-e-Tahajjud has indeed a very tremendous value. It affords us an opportunity to receive Allah's guarantee for

aradise. We feel quite satisfied any happy when an honourble person of some financial standing or having executive ower gives us a guarantee or stands surety for meeting any f our requirements of this world, and we consider it our uty to remain obliged and devoted to him. Here Allah the bsolute Sovereign of both the worlds is giving the guarantee id is standing surety for the real success after death on gular observance of *Tahajjud* prayer which does not involve uch labour on our part. If even then we do not avail ourlves of this golden opportunity we shall have to blame none ut ourselves. Almighty Allah says:

فِيْ جَنّٰتٍ ۛ يَتَسَآءَلُوْنَ ۙ عَنِ الْمُجْرِمِيْنَ ۙ مَا سَلَكَكُمْ
فِيْ سَقَرَ ۝ قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ۙ وَلَمْ نَكُ
نُطْعِمُ الْمِسْكِيْنَ ۙ وَكُنَّا نَخُوْضُ مَعَ الْخَآئِضِيْنَ ۙ
وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّيْنِ ۙ حَتّٰٓى اَتٰىنَا الْيَقِيْنُ ۙ

"In Gardens they will ask one another concerning the guilty: What hath brought you to this burning? They will answer: We were not of those who prayed nor did we feed the wretched. We used to wade (in vain dispute) with (all) waders, and we used to deny the Day of Judgement till the inevitable came to us." (Al-Qur'an, 74:40-47).

Jabir bin Abdullah (Radhi Allaho anho) narrates that he ırd the Prophet of Allah (Sallallaho alaihe wasallam) ing:

"To discard *Salat* is to be linked with *Kufr*".

"To discard *Salat* is to be linked with *Kufr* and *Shirk*"

"Discarding of *Salat* is the only partition between *Imaan* and *Kufr*."

May Allah save us from such a disgrace.

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَآلِهٖ وَسَلَّمَ قَالَ يَدْخُلُ الْجَنَّةَ مِنْ اُمَّتِيْ
سَبْعُوْنَ اَلْفًا بِغَيْرِ حِسَابٍ قَالُوْا مَنْ هُمْ يَارَسُوْلَ اللّٰهِ
قَالَ هُمُ الَّذِيْنَ لَا يَسْتَرْقُوْنَ وَلَا يَتَطَيَّرُوْنَ
وَلَا يَكْتَوُوْنَ وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۔

Imran b. Husain reported: Verily the Messenger of Allah (may peace be upon him) said: Seventy thousand men of my Ummah would enter Paradise without rendering account. They (the companions of the Holy Prophet) said: Who would be those, Messenger of Allah? He (the Holy Prophet) said: They would be those who neither practise charm, nor take omens, nor do they cauterise, but they repose their trust in their Lord. (Muslim).

This Hadith clearly explains the place of charm, spell and enchantment in Islam. There is no denying the fact that some persons can by practice, develop a mysterious power to influence other people either with the help of enchanting words or penetrating sight. Not to speak of the past, even today patients are treated and cured through this method. The Holy Prophet recognised its efficacy. He however, purified it from all its evil and devilish practices and taught his followers to invoke Allah and recite the words of the Qur'an or those of Ahadith for curing a disease or breaking the spell of an evil eye. But in this connection we have been clearly told that as Muslims we should not take it for granted that these words would certainly be effective, since their efficiency depends on the will of Allah. We should, therefore, repose our trust in Allah alone. The Holy Prophet (S.A.W.) has strongly condemned all those practices of enchantment, spell, incantation and sorcery which have an element of

idolatry, ploytheism and moral depravity in them and which undermine one's faith and trust in Allah.

وَعَنْ حَفْصَةَ رض قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اَتٰى عَرَّافًا فَسَاَلَهٗ عَنْ شَيْءٍ لَّمْ تُقْبَلْ لَهٗ صَلٰوةُ اَرْبَعِيْنَ لَيْلَةً۔ (رواه مسلم)

Hazrat Hafsa reported Allah's Messenger as saying, "If anyone resorts to a diviner *(arraf)* and asks him about anything prayer will not be accepted from him for forty days." (Muslim).

وَعَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتَدْفَعُ مِيْتَةَ السُّوْءِ۔ (رواه الترمذی)

Anas reported Allah's Messenger as saying, "*Sadaqa* appeases the Lord's wrath and averts an evil death." (Tirmidhi)

وَعَنْ اَبِیْ بَكْرِ الصِّدِّيْقِ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ خَبٌّ وَّ لَا بَخِيْلٌ وَّ لَا مَنَّانٌ۔ (رواه الترمذی)

Hazrat Abu Bakr as-Siddiq reported Allah's Messenger as saying, "A crafty one, a miser, and one who keeps reminding people of what he has given will not enter Paradise." (Tirmidhi)

وَعَنِ ابْنِ مَسْعُوْدٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ وَّسَّعَ عَلٰى عِيَالِهٖ فِی النَّفَقَةِ يَوْمَ عَاشُوْرَاءَ وَسَّعَ اللّٰهُ عَلَيْهِ سَائِرَ سَنَتِهٖ قَالَ سُفْيَانُ اِنَّا قَدْ جَرَّبْنَاهُ

فَوَجَدْنَاهُ كَذٰلِكَ رَوَاهُ رَزِيْنٌ وَّرَوَى الْبَيْهَقِیُّ فِیْ شُعَبِ الْاِيْمَانِ عَنْهُ وَعَنْ اَبِیْ هُرَيْرَةَ وَاَبِیْ سَعِيْدٍ وَّ جَابِرٍ رَّضَعَّفَهٗ۔

Ibn Masud reported Allah's Messenger as saying, "If anyone gives liberally to his family on the day of *Ashura*, Allah will be liberal to him the rest of the year." Sufyan said he had tested it and found it to be so. Razin transmitted it and Baihaqi transmitted it in *Shu'ab al-Iman.*

وَعَنْ اَبِیْ ذَرٍّ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ اللّٰهُ تَعَالٰى يَا عِبَادِیْ كُلُّكُمْ ضَالٌّ اِلَّا مَنْ هَدَيْتُ فَسَلُوْنِیْ الْهُدٰى اَهْدِكُمْ وَكُلُّكُمْ فُقَرَاءُ اِلَّا مَنْ اَغْنَيْتُ فَسَلُوْنِیْ اَرْزُقْكُمْ كُلُّكُمْ مُذْنِبٌ اِلَّا مَنْ عَافَيْتُ فَمَنْ عَلِمَ مِنْكُمْ اَنِّیْ ذُوْ قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَغْفَرَنِیْ غَفَرْتُ لَهٗ وَلَا اُبَالِیْ وَلَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمُ اجْتَمَعُوْا عَلٰى اَتْقٰى قَلْبِ عَبْدٍ مِّنْ عِبَادِیْ مَا زَادَ ذٰلِكَ فِیْ مُلْكِیْ جَنَاحَ بَعُوْضَةٍ وَّ لَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمُ اجْتَمَعُوْا عَلٰى اَشْقٰى قَلْبِ عَبْدٍ مِّنْ عِبَادِیْ مَا نَقَصَ ذٰلِكَ مِنْ مُّلْكِیْ جَنَاحَ بَعُوْضَةٍ وَّ لَوْ اَنَّ اَوَّلَكُمْ وَاٰخِرَكُمْ وَحَيَّكُمْ وَمَيِّتَكُمْ وَرَطْبَكُمْ وَيَابِسَكُمْ

اجْتَمَعُوْا فِيْ صَعِيْدٍ وَّاحِدٍ فَسَأَلَ كُلُّ اِنْسَانٍ مِّنْكُمْ مَّا
بَلَغَتْ اُمْنِيَّتُهٗ فَاَعْطَيْتُ كُلَّ سَائِلٍ مِّنْكُمْ مَّا
نَقَصَ ذٰلِكَ مِنْ مُّلْكِيْ اِلَّا كَمَا لَوْ اَنَّ اَحَدَكُمْ مَرَّ
بِالْبَحْرِ فَغَمَسَ فِيْهِ اِبْرَةً ثُمَّ رَفَعَهَا ذٰلِكَ بِاَنِّيْ جَوَادٌ
مَّاجِدٌ اَفْعَلُ مَا اُرِيْدُ عَطَآئِيْ كَلَامٌ وَّعَذَابِيْ كَلَامٌ
اِنَّمَا اَمْرِيْ لِشَيْءٍ اِذَا اَرَدْتُّهٗ اَنْ اَقُوْلَ لَهٗ كُنْ فَيَكُوْنُ

(رواه احمد والترمذى وابن ماجه)

Abu Dharr reported Allah's Messenger as stating that Allah Most High says, "My servants, all of you are astray except him whom I have guided, but if you ask Me for guidance I will guide you; all of you are poor except him whom I have enriched, but if you ask of Me I will give you provision; all of you are sinners except him whom I have preserved (from sin), but if any of you knows that I have power to pardon and ask My pardon I will pardon him, and I do not care; if the first and the last of you, the living and the dead among you, those of you who are fresh and those of you who are withered, had all hearts as pious as the heart of the most pious of My servants, that would not add as much as a gnat's wing to my dominion; if the first and last of you, the living and the dead among you, those of you who are fresh and those of you who are withered, had all hearts as wretched as the heart of the most wretched of My servants, that would not diminish as much as a gnat's wing from My dominion; if the first and last of you, the living and the dead among you, those of you who are fresh and those of you who are withered, were gathered in one plain, each one of you asking all he could hope for, and I were to grant the request of each

of you who asked, that would cause no more diminution in my dominion than if one of you passed by the sea and after dipping a needle in it, took it out, that being because I am Generous and Glorious, doing what I wish. My giving is speech and my punishment is speech. My command to a thing when I want it is just to say to it 'Be' and it comes into being." (Ahmad, Tirmidhi and Ibn Majah).

* * * * * * * * *

قُلْ هَلْ نُنَبِّئُكُمْ بِالْاَخْسَرِيْنَ اَعْمَالًا ۝ اَلَّذِيْنَ ضَلَّ
سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَهُمْ يَحْسَبُوْنَ اَنَّهُمْ
يُحْسِنُوْنَ صُنْعًا ۝ اُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ
وَلِقَآئِهٖ فَحَبِطَتْ اَعْمَالُهُمْ فَلَا نُقِيْمُ لَهُمْ يَوْمَ
الْقِيٰمَةِ وَزْنًا ۝ ذٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوْا
وَاتَّخَذُوْٓا اٰيٰتِيْ وَرُسُلِيْ هُزُوًا ۝ اِنَّ الَّذِيْنَ اٰمَنُوْا
وَعَمِلُوا الصّٰلِحٰتِ كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا ۝
خٰلِدِيْنَ فِيْهَا لَا يَبْغُوْنَ عَنْهَا حِوَلًا ۝ قُلْ لَّوْ كَانَ الْبَحْرُ
مِدَادًا لِّكَلِمٰتِ رَبِّيْ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ
رَبِّيْ وَلَوْ جِئْنَا بِمِثْلِهٖ مَدَدًا ۝
قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ
وَّاحِدٌ ۚ فَمَنْ كَانَ يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا
صَالِحًا وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا ۝

Say: Shall We inform you who will be the greatest losers by their works?

"Those whose efforts goeth stray in the life of the world, and yet they reckon that they do good work.

"Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefor their works are vain, and on the Day of Resurrection We assign no weight to them. That is their reward: hell, because they disbelieved, and made a jest of Our revelations and Our Messengers.

"Lo! those who believe do good works theirs are the Gardens of Paradise for welcome, wherein they will abide with no desire to be removed from thence.

"Say: Though the sea became ink for the Words of my Lord, verily the sea would be used up before the Words of my Lord were exhausted even though We brought the like thereof to help.

"Say: I am only a mortal like you. My Lord inspireth in me that your God is only One God. And whoever hopeth for the meeting with his Lord, let him do right-eous work, and make none sharer of the worship due unto his Lord.' (Al-Qur'an, 18:103-110).

2

DU'A (SUPPLICATION) AND DAROOD SHARIF INVOKING BLESSING ON THE PROPHET (S.A.W.)

وَعَنْ اَنَسٍؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ اَلدُّعَآءُ مُخُّ الْعِبَادَةِ. (رواه الترمذی)

Hazrat Anas reported Allah's Messenger as saying "Suplication is the pitch of worship." (Tirmidhi).

وَعَنْ اَنَسٍؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ لِيَسْاَلْ اَحَدُكُمْ رَبَّهٗ حَاجَتَهٗ كُلَّهَا حَتّٰى
يَسْاَلَهٗ شِسْعَ نَعْلِهٖ اِذَا انْقَطَعَ زَادَنِىْ فِىْ رِوَايَةٍ عَنْ
ثَابِتِ الْبُنَانِىِّ مُرْسَلًا حَتّٰى يَسْاَلَهُ الْمِلْحَ

Hazrat Anas reported Allah's Messenger as saying, "Let one of you ask his Lord for all that he needs, even for the thong of his sandal when it is cut." He added in a version for Thabit al-Bunnani in *mursal* from, "Even asking Him for salt, and even asking Him for his thong when it is cut." (Tirmidhi)

وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ ثَلٰثَةٌ لَّا تُرَدُّ دَعْوَتُهُمُ الصَّآئِمُ حِيْنَ
يُفْطِرُ وَالْاِمَامُ الْعَادِلُ وَدَعْوَةُ الْمَظْلُوْمِ يَرْفَعُهَا اللّٰهُ
فَوْقَ الْغَمَامِ وَتُفْتَحُ لَهَا اَبْوَابُ السَّمَآءِ وَيَقُوْلُ الرَّبُّ
وَعِزَّتِىْ لَاَنْصُرَنَّكَ وَلَوْ بَعْدَ حِيْنٍ. (رواه الترمذی)

Abu Hurairah reported Allah's Messenger as saying, "There are three whose supplication is not rejected: One who has just ended a fast, a just Imam and one who has been wronged whose supplication is raised by Allah above the clouds and for which the gates of heaven are opened. The Lord says, 'I swear by my might that I will certainly help you, though it be after some time." (Tirmidhi)

وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
ثَلٰثُ دَعْوَاتٍ مُسْتَجَابَاتٌ لَّا شَكَّ فِيْهِنَّ دَعْوَةُ الْوَالِدِ
وَدَعْوَةُ الْمُسَافِرِ وَدَعْوَةُ الْمَظْلُوْمِ۔

(رواه الترمذی وابوداؤد وابن ماجة)

He reported Allah's Messenger as saying, "Three supplications are answered, there being no doubt about them: that of a father, that of a traveller, and that of one who has been wronged." (Trimidhi, Abu Daud and Ibn Majah.)

وَعَنِ ابْنِ عَبَّاسٍؓ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
قَالَ خَمْسُ دَعْوَاتٍ لَّيُسْتَجَابُ لَهُنَّ دَعْوَةُ الْمَظْلُوْمِ
حَتّٰى يَنْتَصِرَ وَدَعْوَةُ الْحَاجِّ حَتّٰى يَصْدُرَ وَدَعْوَةُ
الْمُجَاهِدِ حَتّٰى يَقْعُدَ وَدَعْوَةُ الْمَرِيْضِ حَتّٰى يَبْرَاَ
وَدَعْوَةُ الْاَخِ لِاَخِيْهِ بِظَهْرِ الْغَيْبِ ثُمَّ قَالَ وَاَسْرَعُ
هٰذِهِ الدَّعْوَاتِ اِجَابَةً دَعْوَةُ الْاَخِ بِظَهْرِ الْغَيْبِ

(رواه البيهقی فی الدعوات الكبير)

Ibn 'Abbas quoted the Prophet as saying, "Five supplications receive an answer: that of one who is wronged till help comes, that of a pilgrim till he comes home, that of one engaged in *Jihad* till he stops, that of a sick person till he recovers, and that of someone for an absent brother." The

one of those which gets the quickest answer is that for an absent brother. "Baihaqi transmitted it in *(Kitab) ad-Da'awat al-Kabir*.

وَعَنِ ابْنِ عَبَّاسٍؓ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ ثَلٰثَةٌ لَا تُرْفَعُ لَهُمْ صَلٰوتُهُمْ فَوْقَ رُءُوْسِهِمْ
شِبْرًا رَّجُلٌ اَمَّ قَوْمًا وَّهُمْ لَهُ كَارِهُوْنَ وَامْرَاَةٌ بَاتَتْ
وَزَوْجُهَا عَلَيْهَا سَاخِطٌ وَّاَخَوَانِ مُتَصَارِمَانِ (رواه ابن ماجة)

Hazrat Ibn Abbas reported Allah's Messenger as saying, "There are three whose prayer is not raised a span above their heads: a man who acts as *Imam* for people when they do not like him, a woman with whom her husband is displeased throughout the night, and two brothers who are disunited." (Ibn Majah.)

Ibn Abbas relates that Rasool-Allah (S.A.W.) said, "Whoever sets forth in the way of settling a necessary affair on behalf of his brother, that service shall be better for him than to perform *I'tikaf* for ten years; and whosoever performs *I'tikaf* for a day (thereby seeking the pleasure of Allah), Allah will spread three trenches between him and the fire of Hell, the width of each trench being greater than the distance between Heaven and the Earth "

وَعَنْ جَابِرٍؓ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ لَا تُقْبَلُ لَهُمْ صَلٰوةٌ وَّلَا تُصْعَدُ لَهُمْ
حَسَنَةٌ اَلْعَبْدُ الْاٰبِقُ حَتّٰى يَرْجِعَ اِلٰى مَوَالِيْهِ فَيَضَعُ
يَدَهُ فِيْ اَيْدِيْهِمْ وَالْمَرْاَةُ السَّاخِطُ عَلَيْهَا زَوْجُهَا
وَالسَّكْرَانُ حَتّٰى يَسْحُوَ۔

Hazrat Jabir reported Allah's Messenger as saying, "There are three whose prayer is not accepted and whose

good deeds are not taken up to heaven: a runaway slave till he returns to his patrons and puts his hand in theirs; a woman with whom her husband is displeased; and a drunkard till he becomes sober." (Baihaqi transmitted it in *Shu'ab al-Iman*).

Muaz bin Anas (R.A.) narrates that he heard the Prophet (S.A.W.) saying. "A person who does not go for *Salat* after hearing "Azan" is committing a great wrong and is doing an act of *Kufr* and *Nifaq*." (Ahmad).

What a strong reproof !

وَعَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ مَنَّانٌ وَّلَا عَاقٌّ وَّلَا مُدْمِنُ خَمْرٍ ۔ (رواه النسائی والدارمی)

Abdullah bin Amr reported Allah's Messenger as saying "He who casts up the favours he has done, he who is disobedient to parents, and he who is addicted to wine will not enter Paradise." (Nasai and Darimi).

وَعَنْ اَبِیْ اُمَامَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ثَلٰثَةٌ كُلُّهُمْ ضَامِنٌ عَلَى اللّٰهِ رَجُلٌ خَرَجَ غَازِيًا فِیْ سَبِيْلِ اللّٰهِ فَهُوَ ضَامِنٌ عَلَى اللّٰهِ حَتّٰى يَتَوَفَّاهُ فَيُدْخِلُهُ الْجَنَّةَ اَوْ يَرُدَّهُ بِمَا نَالَ مِنْ اَجْرٍ اَوْ غَنِيْمَةٍ وَّ رَجُلٌ رَّاحَ اِلَى الْمَسْجِدِ فَهُوَ ضَامِنٌ عَلَى اللّٰهِ وَرَجُلٌ دَخَلَ بَيْتَهٗ بِسَلَامٍ فَهُوَ ضَامِنٌ عَلَى اللّٰهِ ۔ (رواه ابوداؤد)

Hazrat Abu Umama reported Allah's Messenger as saying, "Three people are all in Allah's safe keeping: a man who goes out to fight in Allah's path, who is in Allah's safe keeping till He takes his soul and brings him into Paradise, or sends him home with the reward or booty he has obtained; a man who goes out to the Mosque who is in Allah's safe

keeping; and a man who enters his house in peace (gives a salutation i.e. says (اَلسَّلَامُ عَلَيْكُمْ) when he enters his house) who is in Allah's safe keeping." (Abu Daud).

وَعَنْ ثَوْبَانَ قَالَ لَمَّا نَزَلَتْ وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فِیْ بَعْضِ اَسْفَارِهٖ فَقَالَ بَعْضُ اَصْحَابِهٖ نَزَلَتْ فِی الذَّهَبِ وَالْفِضَّةِ لَوْ عَلِمْنَا اَیُّ الْمَالِ خَيْرٌ فَنَتَّخِذَهٗ فَقَالَ اَفْضَلُهٗ لِسَانٌ ذَاكِرٌ وَّقَلْبٌ شَاكِرٌ وَّزَوْجَةٌ مُّؤْمِنَةٌ تُعِيْنُهٗ عَلٰی اِيْمَانِهٖ ۔ (رواه احمد والترمذی وابن ماجة)

The Prophet (S.A.W.) in response to a question to what property is best replied, "The best property is a tongue which makes mention of Allah, a grateful heart, and a believing wife who helps a man in his faith," (Ahmad, Tirmidhi and Ibn Majah).

وَعَنِ ابْنِ عَبَّاسٍ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَرْبَعٌ مَّنْ اُعْطِيَهُنَّ فَقَدْ اُعْطِیَ خَيْرَ الدُّنْيَا وَالْاٰخِرَةِ قَلْبٌ شَاكِرٌ وَّلِسَانٌ ذَاكِرٌ وَّبَدَنٌ عَلَى الْبَلَاءِ صَابِرٌ وَّزَوْجَةٌ لَّا تَبْغِيْهِ خَوْنًا فِیْ نَفْسِهَا وَلَا مَالِهٖ ۔ (رواه البيهقی فی شعب الايمان)

Ibn Abbas reported Allah's Messenger as saying, "There are four characteristics which are of such a nature that one who has been given them has been endowed with what is best in this world and the next: A thankful heart, a tongue which makes mention of Allah, a body which shows endurance in trial, and wife who does not seek to be unfaithful to (her husband) in her person or his property." (Baihaqi transmitted it in *Shu'ab al-Iman*).

In another Hadith narrated by Mu'az bin Jabal (R.A.) the Prophet (S.A.W) enjoined ten things, one of which concerns the proper upbringing of children. He said, "let your rod be hanging on them, as a warning and to chastise against neglect of their duties towards Allah." (Ahmad).

According to this Hadith, we should not spare the rod in checking the children from becoming reckless in doing anything they like. Sometimes it is necessary to use the rod. It is a pity that out of love we do not use the rod in the beginning and, when children get spoilt, we cry and complain about them. To spare the rod and to spoil the child is no kindness at all. Who would like to save a child from a surgical operation under advice from a doctor for the simple reason that it would cause pain to him? The Prophet (Sallallaho alaihe wasallam) is reported to have said very often: "Enjoin *Salat* on your child when he is seven years old, and beat him if he neglect it after he reaches ten."

وَعَنْ اَبِىْ هُرَيْرَةَ قَالَ قِيْلَ لِرَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَىُّ النِّسَآءِ خَيْرٌ قَالَ الَّتِىْ تَسُرُّهُ اِذَا نَظَرَ وَ تُطِيْعُهُ اِذَا اَمَرَ وَلَا تُخَالِفُهُ فِىْ نَفْسِهَا وَ لَا مَالِهَا بِمَا يَكْرَهُ

(رواه النسائى والبيهقى فى شعب الايمان)

Abu Hurairah told that when Allah's Messenger was asked which woman was best he replied, "The one who pleases (her husband) when he looks at her, obeys him when he gives a command, and does not go against his wishes regarding her person or property by doing anything of which he disapproves." (Nasai).

فَقَالَ اِنِّىْ رَاَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُوْدًا وَّ لَوْ اَخَذْتُهُ لَا كَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا وَرَاَيْتُ النَّارَ فَلَمْ اَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ اَفْظَعَ وَرَاَيْتُ اَكْثَرَ

اَهْلِهَا النِّسَآءَ فَقَالُوْا بِمَ يَا رَسُوْلَ اللّٰهِ قَالَ بِكُفْرِهِنَّ قِيْلَ يَكْفُرْنَ بِاللّٰهِ قَالَ يَكْفُرْنَ الْعَشِيْرَ وَيَكْفُرْنَ الْاِحْسَانَ لَوْ اَحْسَنْتَ اِلٰى اِحْدٰهُنَّ الدَّهْرَ ثُمَّ رَاَتْ مِنْكَ شَيْئًا قَالَتْ مَا رَاَيْتُ مِنْكَ خَيْرًا قَطُّ ـ (متفق عليه)

Rasool-Allah after finishing a prayer at an eclipse told his *Sahaba* that he saw Paradise and Hell. About hell he said, "No such abominable sight I have ever seen as that which I saw today; and I observed that most of its inhabitants were women." They asked why that was and he replied that it was for their ingratitude *(bi-Kufrihinna)*. He was asked whether they disbelieved in Allah and he replied, "They are ungrateful to their husbands and they are ungrateful for kindness. If you were to treat one of them kindly for ever and she ater saw some defect in you, she would say she had never seen any good in you." (Bukhari and Muslim).

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ صِنْفَانِ مِنْ اَهْلِ النَّارِ لَمْ اَرَهُمَا قَوْمٌ مَعَهُمْ سِيَاطٌ كَاَذْنَابِ الْبَقَرِ يَضْرِبُوْنَ بِهَا النَّاسَ وَنِسَآءٌ كَاسِيَاتٌ عَارِيَاتٌ مُمِيْلَاتٌ مَائِلَاتٌ رُءُوْسُهُنَّ كَاَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ وَلَا يَجِدْنَ رِيْحَهَا وَ اِنَّ رِيْحَهَا لَيُوْجَدُ مِنْ مَسِيْرَةِ كَذَا وَكَذَا ـ

Abu Hurairah reported Allah's Messenger (may peace be upon him) having said this: "Two are the types of the denizens of Hell whom I did not see: people having flogs like the tails of the ox with them and they would be beating people, and the women who would be dressed but appear to be naked, who would be inclined (to evil) and make their husbands incline towards it. Their heads

would be like the humps of the *bukkt* camel inclined to one side. They will not enter Paradise and they would not smell its odour whereas its odour would be smelt from such and such distance." (Muslim)

قَالَ يَا اُمَّةَ مُحَمَّدٍ وَّ اللّٰهِ مَا مِنْ اَحَدٍ اَغْيَرَ مِنَ اللّٰهِ اَنْ يَّزْنِيَ عَبْدُهٗ اَوْ تَزْنِيَ اُمَتُهٗ يَا اُمَّةَ مُحَمَّدٍ وَّ اللّٰهِ لَوْ تَعْلَمُوْنَ مَا اَعْلَمُ لَضَحِكْتُمْ قَلِيْلًا وَّ لَبَكَيْتُمْ كَثِيْرًا ۔ (متفق علیہ)

Said Rasul-Allah (S.A.W.):

"O people of Muhammad, I swear by Allah that no one is more indignant than Allah when His servant or handmaiden commits fornication.

"O people of Muhammad, I swear by Allah that if you knew what I know you would laugh little and weep much." (Bukhari and Muslim).

وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى يَغَارُ وَاِنَّ الْمُؤْمِنَ يَغَارُ وَغَيْرَةُ اللّٰهِ اَنْ يَّاْتِيَ الْمُؤْمِنُ مَا حَرَّمَ اللّٰهُ (متفق علیہ)

Abu Hurairah reported Allah's Messenger as saying, "Allah Most High is jealous of His honour, and the believer is jealous. Allah's jealousy is to the effect that a believer should not commit what Allah has prohibited." (Bukhari and Muslim).

3

INVOKING BLESSING ON THE PROPHET (S.A.W)

عَنْ اَنَسٍ رَضِيَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَلّٰى عَلَيَّ صَلٰوةً وَّاحِدَةً صَلَّى اللّٰهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ وَّحُطَّتْ عَنْهُ عَشْرُ خَطِيْئَاتٍ وَّ رُفِعَتْ لَهٗ عَشْرُ دَرَجَاتٍ۔

(رواہ النسائی)

Anas reported Allah's Messenger as saying, "If any one invokes a blessing on me once, Allah will grant him ten blessings, ten sins will be remitted from him, and he will be raised ten degrees." (Nasai).

وَعَنْ اَبِيْ هُرَيْرَةَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تَجْعَلُوْا بُيُوْتَكُمْ قُبُوْرًا وَّلَا تَجْعَلُوْا قَبْرِيْ عِيْدًا وَّصَلُّوْا عَلَيَّ فَاِنَّ صَلٰوتَكُمْ تَبْلُغُنِيْ حَيْثُ كُنْتُمْ (رواہ النسائی)

Abu Hurairah reported that he had heard Allah's Messenger say, "Do not turn your houses into grave, and do not make my grave a place to gather as for visitation, but invoke blessings on me, for your blessing will reach me wherever you are." (Nasai).

وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ رَغِمَ اَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهٗ فَلَمْ يُصَلِّ عَلَيَّ وَرَغِمَ اَنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ ثُمَّ انْسَلَخَ قَبْلَ اَنْ يُّغْفَرَ لَهٗ وَرَغِمَ اَنْفُ رَجُلٍ اَدْرَكَ عِنْدَهُ اَبَوَاهُ الْكِبَرَ اَوْ اَحَدُهُمَا فَلَمْ يُدْخِلَاهُ الْجَنَّةَ۔ (رواہ الترمذی)

He reported Allah's Messenger as saying, "May he be abased who does not invoke a blessing on me when I am mentioned in his presence. May he be abased who passes through the whole of Ramadan before his sins are forgiven him. May he be abased one or both of whose parents have reached old age without causing him to enter Paradise (meaning that he has shown them no kindness.)" (Tirmidhi).

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ اِنَّ الدُّعَآءَ مَوْقُوْفٌ بَيْنَ السَّمَآءِ وَالْاَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتّٰى تُصَلِّيَ عَلٰى نَبِيِّكَ

(رواه الترمذی)

Umar bin al-Khattab said, "The supplication is stopped between heaven and earth, none of it ascending till you invoke blessing on your Prophet." (Tirmidhi)

It is proclaimed by the Qur'an:

اِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ ؕ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ۝

"Lo! Allah and His Angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation." (33:56)

وَعَنْ اَبِيْ حُمَيْدٍ نِ السَّاعِدِيِّ قَالَ قَالُوْا يَارَسُوْلَ اللّٰهِ كَيْفَ نُصَلِّيْ عَلَيْكَ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ قُوْلُوا اللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَبَارِكْ عَلٰى مُحَمَّدٍ وَّ اَزْوَاجِهٖ وَذُرِّيَّتِهٖ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

(متفق علیه)

Abu Hamaid as-Sa'idi said that when some people asked Allah's Messenger how they should invoke blessings on him, he told them to say, "O Allah! bless Muhammad, his wives and his offspring as Thou didst bless Abraham;

and grant favour to Muhammad, his wives and his offspring as Thou didst grant favours to the family of Abraham. Thou art indeed Praiseworthy and Glorious." (Bukhari and Muslim).

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِيْ قُرَادٍ اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ تَوَضَّاَ يَوْمًا فَجَعَلَ اَصْحَابُهٗ يَتَمَسَّحُوْنَ بِوَضُوْئِهٖ فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا يَحْمِلُكُمْ عَلٰى هٰذَا قَالُوْا حُبُّ اللّٰهِ وَرَسُوْلِهٖ فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهٗ اَنْ يُّحِبَّ اللّٰهَ وَرَسُوْلَهٗ اَوْ يُحِبَّهُ اللّٰهُ وَرَسُوْلُهٗ فَلْيَصْدُقْ حَدِيْثَهٗ اِذَا حَدَّثَ وَلْيُؤَدِّ اَمَانَتَهٗ اِذَا اؤْتُمِنَ وَلْيُحْسِنْ جِوَارَ مَنْ جَاوَرَهٗ ۔ (رواه البیهقی)

Abd ar-Rahman bin Abu Qurad told that the Prophet (S.A.W.) performed ablution one day and his companions began to wipe themselves with the water he had used. The Prophet asked them what induced them to do that, and when they replied that it was love for Allah and His Messenger, he said, "If anyone is pleased to love Allah and His Messenger, or rather to have Allah and His Messenger love him, he should speak the truth when he tells anything, fulfil his trust when he is put in a position of trust, and be a good neighbour." (Baihaqi transmitted it in *Shu'ab al-Iman).*

Hazrat Aisha was once asked about the moral greatness of Muhammad (may peace be upon him), whereupon she said: His morals are the Qur'an, meaning that all the phases of sublime morality depicted by the Qur'an afford a glimpse of moral greatness of the Holy Prophet (may peace be upon him). He was very sweet and kind and always used a very polite language. He was most indulgent to his servants and Companions and would never let his young servant to be scolded regardless of what he did. "Ten years," said Anas his servant, was I with the Prophet, and he never said as

much as "uff" to me. He was very affectionate towards his family . . . . . He was very fond of children; he would stop them in the streets and pat their little heads . . . . When asked to curse some one, he replied, "I have not been sent to curse, but to be a mercy to all mankind." "He visited the sick, followed any bier he met, accepted the invitation of slave to dinner, mended his own clothes, milked the goats and waited upon himself," relates summarily another Hadith. He never first withdrew his hand out of another man's palm and turned not before the other had turned. He was the most faithful protector of those who needed his protection, sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence; those who came near him loved him, those who described him would say, "I have never seen his like either before or after."

He is never reported to have said "Nay" to anyone. He never contradicted anybody unless what he said was opposed to the teachings of Islam, nor did he get angry with any man because of personal matters. He paid regard to the humble and to the rich. He claimed no distinction for himself and lived amongst his friends as if he was not their leader but a sincere companion and a devoted brother. When walking people walked in front of him and behind him; when seated among his followers who loved him dearer than their own lives he would get no special seat for himself nor make himself conspicuous.

Strangers were at times puzzled to recognise him from his Companions. All his actions and movements were characterised by simplicity and humility. Anything savouring of artificiality was repugnant to his nature. Humble and meek to the highest degree, the Holy Prophet (may peace be upon him) had the courage of the bravest man. He had the conviction that the mighty hand of Allah would protect him from all evil designs of the enemies. He was always calm, self-posses-

sed, considerate, contented, and happy, both in prosperity and adversity. Judged by all standards of human greatness we find the Holy Prophet (may peace be upon him) on the loftiest height which can be possibly conceived of. The most amazing aspect of his life, however, is that, in spite of his astounding achievements and his close intimacy with Allah, he never claimed to be anything but a mortal who had been bidden to deliver the message of his Lord to humanity (may Allah and His Angels shower their blessings on him the mercy of both the worlds.)*

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* Abdul Hamid Siddiqi, Commentary of *Sahih Muslim* (P. 1174)

4

FEW STORIES OF THE SAINTS ABOUT TAHAJJUD

(i) Imam Ghazzali says that less eating is a great boon which helps in offering *Tahajjud*. Imam Zainul Abideen has reported that one night per chance Prophet Yahya (John) slept without finishing his *Dhikr*. It so happened that on that day he ate barley bread to his fill. Upon this Allah revealed to him: "O Yahya! had you seen only once the sight of Paradise, your whole body would have melted away for its love and longing and after shedding tears, blood would have started flowing from your eyes and you would have exchanged coarse clothes for iron garments (i.e. for attaining Paradise you would have borne all types of hardships, but since you have not caught a glance of it, you slept on)."

(ii) Hasan Basri says that in the days of *Sahabah* it was said that no good deed is superior to the offering of the *Tahajjud* prayer at night. In the world (today) nothing is more difficult for the people than wakening during the night and (giving) charity. It was enquired from him what was then the place of *Taqwah* and fear of Allah. He said: *Taqwah* (piety) is the soul of every thing.

Hazrat Aisha related that nothing was more dear to the Messenger of Allah than *Taqwah*. The Qur'an says:

وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰى وَاتَّقُوْنِ يٰٓاُولِى الْاَلْبَابِ ۝

"Make provision for yourselves (in the Hereafter); for the best provision is to ward off evil." (2:197).

وَلَدَارُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اتَّقَوْا اَفَلَا تَعْقِلُوْنَ

"And verily the abode of the Hereafter for those who ward off (evil) is best. Have ye then no sense?" (12:109)

(iii) Ibrahim bin Adham one night heard a voice in Jerusalem from the direction of *Sakhrah* that some one was saying "Do not be slack in offering *Tahajjud*, for it extinguishes flames of Hell fire and keeps foothold firm on *Sirat*." After hearing this he never missed the *Tahajjud* prayer till his death. (Imam Ghazzali transmitted it in *Ahya-ul-Ulum)*.

(iv) Azhar bin Mughith (who was vigilant at night) narrates that one night he saw in a dream such a woman who bore no resemblance with the women of this world. "I asked her particulars. She said I am a *hoor* (celestial damsel of Paradise). I asked her hand for marriage. Thereupon she said: Make such a request to my Lord and settle dowry. I enquired about her dowry. She said: It is a lengthy *Tahajjud* prayer."

(v) An eminent Shakih says: "One night I was in a deep sleep and could not get up for *Tahajjud*. I saw in my dream a girl of such beauty as I had never seen in my life. She was emtting such fragrance as I had never smelt before. She handed over to me a piece of paper on which were written three couplets, which meant, You were so enamoured of deep sleep that you have become unmindful of the high balconies of Paradise, where you have to abide for ever with no fear of death. Wake up! It is better to recite the Qur'an in *Tahajjud* than to sleep," Since then, whenever I feel sleepy, these couplets come to my mind and the sleep goes away."

(vi) Muhammad bin Qais says: It has reached me (by intuition) that when someone gets up during the night for *Tahajjud* prayer, blessings from heaven descend on him alround; angels come down to hear his recitation of the Qur'an; those in the house and creatures in the atmosphere listen to his *Qirah*. When he finishes his prayer and sits for *dua*, the Angels encircle him and say Ameen on his *dua*.

After this (*Tahajjud*) if he rests (for a while before Fajr prayer), it is said aloud "With pleasure enjoy sleep of good worshipper on performance of such a best deed (i.e. offering of *Tahajjud* prayer)."

In fact *Tahajjud* is really a great boon as it causes forgiveness of sins and improves the health of the body. But its merits are realised only by those who have enjoyed its taste. That is why the Holy Prophet (S.A.W) used to call *Salat* the "coolness" of his eyes and spend a substantial part of night in standing before Allah. *Salat* at dead of night is most valued but there are very few who practise it. Happily in these days there are persons who remain engaged in *Salat* for a considerable portion of the night and devote the whole day to *Tabligh* (preaching of Islam), *Talim* (imparting of religious education to people) and other services in the path of Allah. Such people are really the salt of this earth. May Allah give us the strength of their *Iman* and love for His worship. Ameen.

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ
وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ۝ الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ
وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ ۝ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا
أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ
الذُّنُوبَ إِلَّا اللَّهُ ۖ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ
أُولَٰئِكَ جَزَاؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي
مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَنِعْمَ أَجْرُ الْعَامِلِينَ ۝

"And vie one with another for forgiveness from your Lord, and for Paradise as wide as are the 'heavens and the earth, prepared for those who ward off (evil):

those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good and those who when they do an evil thing or wrong hemselves, remember Allah and implore forgiveness for their sins-Who forgiveth sins save Allah only?- and will not knowingly repeat (the wrong) they did. The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever a bountiful reward for workers." (Al-Quran, 3: 133-136).

5

ROLE OF DRESS IN THE DEVELOPMENT OF ISLAMIC PERSONALITY

AND
THE COMMAND OF PUTTING ON AMAMAH (TURBAN) AND ITS EXCELLENCE ACCORDING TO AHADITH

Every civilization past and present has its own unique type of clothing which is a tangible expression of the moral values and aesthetic tastes of that particular people. Thus skirt, blue Jean or necktie etc, are thoroughly in accord with the social and intellectual atmosphere of Europe and America. The mini-skirt or tight part, for example, is an expression of the moral laxity of its wearers. But how can a Muslim man or woman make a display of physical attributes and unhealthy fashions when in *Shari'ah* the individuals and society as a whole are exhorted to adopt modest attitudes and behaviour for realising Islam in its entirety.

يَاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِى السِّلْمِ كَآفَّةً ۖ

"O ye who Believe! Enter into Islam wholeheartedly" (2:208) is the command of Almighty Allah in the Qur'an.

The dress used by a person has three characteristics/ motives as follows in order of merit: (i) *Haya* (modesty), (ii) comfort and (iii) *Zeenat* (beauty). Islam is an eternal *Deen*. It is not associated with any country, language, race or group. As such its focus is on the prime purpose of dress i.e. *Haya* (modesty) and allows comfort and beauty within this criteria or standard. For comfort and beauty a Muslim man or woman can use whatever dress in keeping with the demands of weather and local conditions provided the primary

purpose of dress (i.e. *Haya*) is not lost sight of; rather it should prevail over the other two considerations of comfort and beauty. Said the Messenger of Allah:

اِنَّ لِكُلِّ دِيْنٍ خُلُقًا وَخُلُقُ الْاِسْلَامِ الْحَيَاءُ (رواه المالك مرسلا وَ رواه ابن ماجة والبيهقى فِى شعب الايمان عَنْ اَنَسٍ وَابن عبَّاسٍ)

"Every religion has a character, and the character of Islam is modesty." (Ibn Majah and Baihaqi).

The Holy Prophet (S.A.W.) has warned by saying:

وَعَنْهُ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ۔ (رواه احمد وابوداؤد)

"Whoso imitates other people, becomes one of them. (Ahmad and Abu Daud).

Consequently, the Muslim who wears Western dress cannot but betray his preference for Western civilization and all it stands for. If a man truly loves Islam, is it not logical that he should express that love in his physical appearance? The Qur'an and Hadith tell us that a wrong is always wrong and an evil remains an evil and sin cannot be miraculously transformed into virtue simply because every body else is doing it." If the Muslims never had any distinct mode of dress, as contended by some modern scholars, why then in Turkey under Mustafa Kamal Ataturk was the entire indigenous costume banned, and Western clothing made compulsory by Law?

A glimpse at the Qur'anic requirements of dress and personal conduct will be useful to illustrate the way of life that Islam wants to establish. Verse 26 of *Surah Al-Araf* and verses 30 and 31 of *Surah Al-Nur* refer which are addressed

to all Muslims both men and women. Non-Imitational, unostentatious and modest dress has importance and relevance not only for the individual but also for the whole of Muslim society which must reflect and reinforce those attitudes and behaviours in order to promote Islamic values and wayof life

The Messenger of Allah is reported to have said:

وَعَنْ اَبِیْ اُمَامَةَ اِیَاسِ بْنِ ثَعْلَبَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلَا تَسْمَعُوْنَ اَلَا تَسْمَعُوْنَ اَنَّ الْبَذَاذَةَ مِنَ الْاِيْمَانِ اَنَّ الْبَذَاذَةَ مِنَ الْاِيْمَانِ۔

(رواہ ابوداؤد)

The Hadith when translated into English (with elaboration) means: "A simple way of life is an indication of Faith." The Western mode of dress which is generally in vogue in Muslim society as a legacy of British/French colonialism is not in keeping with the demands of simplicity, austerity and *Taqwa*. It was not more than 100 years back that only a few of the newly employed in British civil service used to wear the Englishmen's dress out of loyalty and mark of respect. This unfortunately has now become more of less a common dress of elite in Muslim countries even after gaining independence from British/French. Besides, being alien and transplanted, it hindres the easy performance of *Wudu* and *Salat* and is not suited to our geographic situation either. Furthermore, the donning of Western dress creates inferiority complex and thereby a tendency to look down upon our traditional values and virtues.

That is why imitation has been interdicted by Islam. And when the Holy Prophet (S.A.W.), said that "whoso imitates other people, becomes one of them" he meant that the imitator is to be regarded as a member of the nation he imitates and treated like the member of that nation. What a strong reproach! Still we are heedless of this warning and call ourselves followers and lovers of the Prophet (S.A.W.).

The outward sign of *Hubbe Rasul* (love for Rasul-Allah) is adherence to the Sunnah (practices) of the Holy Prophet (S.A.W.), abstention from sin and (especially) *bidah* (innovation in religious matters) and striving with heart and soul, for the upliftment of the Shari'ah of Rasul-Allah (S.A.W.). Rasul-Allah (S.A.W.) has said:

مَنْ سُنَّتِیْ وَ مَنْ اَحَبَّ سُنَّتِیْ فَقَدْ اَحَبَّنِیْ وَ مَنْ اَحَبَّنِیْ كَانَ مَعِیَ فِی الْجَنَّةِ۔ (رواہ الترمذی)

"He who loves my Sunnah has loved me, and he who loves me will be with me in Paradise." (Tirmidhi).

The Holy Prophet (S.A.W.) stressed the use of simple garments. He even advised his beloved wife Aisha (R.A.) in these words:

وَعَنْ عَائِشَةَ قَالَتْ قَالَ لِیْ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ اِنْ اَرَدْتِ اللُّحُوْقَ بِیْ فَلْيَكْفِكِ مِنَ الدُّنْيَا كَزَادِ الرَّاكِبِ وَاِيَّاكِ وَ مُجَالَسَةَ الْاَغْنِيَاءِ وَلَا تَسْتَخْلِقِیْ ثَوْبًا حَتّٰى تُرَقِّعِيْهِ۔ (رواہ الترمذی) وقال ھٰذا حدیث غریب۔

"If you wish to join me, Aisha, be satisfied, with worldly things to the extent of a rider's provision, avoid sitting with the rich, and do not consider a garment worn out till you patch it." (Tirmidhi transmitted it saying this is a gharib tradition).

Hazrat Aisha (R.A.) narrated that it was not the habit of Rasul-Allah (S.A.W.) to set aside any food from lunch for dinner or vice versa. That is to say he never bothered about next time's food. And he had no two pairs either of shoes or clothes like *kurta* (long shirt), *lungi* lower garment and *chaddar* (cloak) etc.

She told that Muhammad's family did not have enough barley bread to satisfy them on two consecutive days up to the time when Allah's Messenger was taken in death (Bukhari and Muslim).

The following Ahadith of the Prophet (S.A.W.) merit serious attention:

وَعَنْ سُوَيْدِ بْنِ وَهْبٍ عَنْ رَجُلٍ مِّنْ اَبْنَاءِ اَصْحَابِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَنْ اَبِيْهِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَرَكَ لُبْسَ ثَوْبِ جَمَالٍ وَّهُوَ يَقْدِرُ عَلَيْهِ وَفِىْ رِوَايَةٍ تَوَاضُعًا كَسَاهُ اللّٰهُ حُلَّةَ الْكَرَامَةِ وَمَنْ تَزَوَّجَ لِلّٰهِ تَوَجَّهُ اللّٰهُ تَاجَ الْمُلْكِ

رواه ابوداؤد و روى الترمذى منه عن مَعَاذِ بْنِ اَنَسٍ حَدِيْثَ اللِّبَاسِ۔

(i) "He who gives up wearing beautiful garments when he is able to do so (out of humility) will be clothed by Allah with the robe of honour." (Abu Daud).

وَعَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ لَبِسَ ثَوْبَ شُهْرَةٍ فِى الدُّنْيَا اَلْبَسَهُ اللّٰهُ ثَوْبَ مَذَلَّةٍ يَّوْمَ الْقِيٰمَةِ

(رواه الترمذى و احمد و ابوداؤد و ابن ماجة)

(ii) "He who wears grand clothes in this world will be made by Allah to wear disgraceful clothes on the Day of Resurrection." (Ahmad, Abu Daud, Ibn Majah and Tirmidhi)

وَعَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ

جَرَّ ثَوْبَهٗ خُيَلَاءَ لَمْ يَنْظُرِ اللّٰهُ اِلَيْهِ يَوْمَ الْقِيٰمَةِ۔

(متفق عليه)

(iii) "If anyone trails his garment arrogantly, Allah will not look at him on the Day of Resurrection." (Bukhari and Muslim).

Islam advocates opposition to the life-style of the disbelieving nations and wants to change our fundamental outlook on life, not just our external appearance and superficial aspects. Modest behaviour and dress in partioular, is only one component of the integral system of behaviour prescribed in Islam. The Qur'an and Hadith contain detailed instructions as to how men and women should cover themselves particularly in public situations.

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Here in this article I want particularly to highlight a forgotten Sunnah of the Prophet (S.A.W.) which pertains to (عمامه) or wearing of turban. What to say of common Muslim flok, even a majority of the Ulama has forsaken it although in this period of trial and novelties when many of the practices of the Prophet (S.A.W.) are becoming extinct, it is all the more essential to uphold them by bringing them into vogue as has been clearly told in a number of Ahadith quoted below:

عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ تَمَسَّكَ بِسُنَّتِىْ عِنْدَ فَسَادِ اُمَّتِىْ فَلَهٗ اَجْرُ مِائَةِ شَهِيْدٍ (رواه البيهقى فى كتاب الزهد)

(i) Abu Huraira reported Allah's Messenger as saying, "He who holds fast to my Sunnah when my people are in a corrupt state will have the reward of a hundred martyrs." (Baihaqi transmitted in his *Kitab az-Zuhd*).

مَنْ رَغِبَ عَنْ سُنَّتِيْ فَلَيْسَ مِنِّي (متفق عليه)

(ii) Anas reported Allah's Messenger as saying, ". . . . . He who is displeased with my Sunnah has nothing to do with me." (Bukhari and Muslim)

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وسلم لَا يُؤْمِنُ اَحَدُكُمْ حَتّٰى اَكُوْنَ اَحَبَّ اِلَيْهِ مِنْ وَّالِدِهٖ وَوَلَدِهٖ وَالنَّاسِ اجمعين (متفق عليه)

(iii) Hazrat Anas reported Allah's Messenger as saying "None of you believes till I am dearer to him than his father, his children and all mankind." (Bukhari and Muslim).

Wearing of *Amamah* (turban) is a *Sunnah Mutawatarah.* The Holy Prophet (S.A.W.) commanded:

عَنْ عُبَادَةَ رض قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَلَيْكُمْ بِالْعَمَائِمِ فَاِنَّهَا سِيْمَاءُ الْمَلٰٓئِكَةِ وَاَرْخُوْهَا خَلْفَ ظُهُوْرِكُمْ (رواه البيهقي في شعب الايمان)

"Keep to turbans for they are the mark of the Angels and let (the ends) hang down behind your backs." (Baihaqi).

At another place it is related from the Prophet (S.A.W.) "Make it a practice of wearing *Amamahs* for by doing so you will grow in *Hilm* (gentleness.)"* (Fath-ul-Bari). Imam Ghazzali has quoted a Hadith in his *Ihya-ul-Uloom* which says that the prayer offered with wearing *Amamah* is seventy times more excellent than that offered without wearing *Amamah.*

It is Sunnah to keep an ordinary cap made of cloth or straw under the *Amamah* (Turban). 'Rukana reported the Prophet (S.A.W.) as saying. "The difference between us and the polytheists is that we wear turbans over caps." (Tirmidhi

transmitted it saying this is a *Gharib* tradition). When the Messenger of Allah put on a turban he left the end hang between his shoulders. The end (شمله) normally used to be one hand long and length of turban has been described differently from less than five meters to less than seven meters. At the time of his demise, the Holy Prophet was putting on a black turban the end of which was in between his shoulders.

The Holy Prophet (S.A.W.) used to wear *lungi* although he expressed a liking for the trouser but he never wore it himself. He said: "The part of the lower garment which goes below the ankles is in hell." (Bukhari). It is, therefore, important that the lower garment (Lungi, trouser etc.) should be above the ankles to avoid punishment of hell-fire in the Hereafter.

The white clothes were liked by the Prophet (S.A.W.). He advised:

وَعَنْ سَمُرَةَ رض اَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اِلْبَسُوا الثِّيَابَ الْبَيْضَ فَاِنَّهَا اَطْهَرُ وَاَطْيَبُ وَكَفِّنُوْا فِيْهَا مَوْتَاكُمْ (رواه احمد والترمذي والنسائي وابن ماجه)

"Wear white clothes, for they are purer and better; and shroud your deed in them." (Ahmad, Tirmidhi and Ibn Majah).

عَنْ عَائِشَةَ رض قَالَتْ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ اُعْطِيَ حَظَّهٗ مِنَ الرِّفْقِ اُعْطِيَ حَظَّهٗ مِنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ وَمَنْ حُرِمَ حَظَّهٗ مِنَ الرِّفْقِ حُرِمَ حَظَّهٗ مِنْ خَيْرِ الدُّنْيَا وَالْاٰخِرَةِ. (رواه في شرح السنة)

* Hazrat Aisha (R.A.) reported the Prophet (S.A.W.) as saying, "He who is given his share of gentleness is given his share of the good of this world and the next, but he who is deprived of his share of gentleness is deprived of his share of the good of this world and the next." (*Sharh as-Sunnah*).

In another Hadith it is said:

وَعَنْ اَبِي الدَّرْدَآءِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اَحْسَنَ مَا زُرْتُمُ اللّٰهَ فِيْ قُبُوْرِكُمْ وَمَسَاجِدِكُمُ الْبَيَاضُ (رواه ابن ماجة)

"The best thing (cloth) in which to visit Allah in your graves and in your Masjids is white." (Ibn Majah).

It would be worth-while if white uniforms comprising of *lungi* or trouser, *Kurta* (long shirt) & turban are prescribed in government offices and educational institutions in the Muslim countries so that *Haya**, simplicity and economy based on the Sunnah of the Prophet (S.A.W) could take firm roots in the Muslims society and consequently we may experience love of Rasul-Allah (S.A.W) and sweetness of Faith which Allah confers on those who follow the footseps of His Beloved Prophet. The Holy Qur'an declares:

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ (سورہ آل عمران آیت ۳۱)

(i) "Say (O Muhammad to mankind) If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is forgiving, Merciful." (3:31).

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَالْيَوْمَ الْاٰخِرَ وَذَكَرَ اللّٰهَ كَثِيْرًا۔ (سورۃ الاحزاب آیت : ۲۱)

(ii) "Verily in the Messenger of Allah ye have a good example for him who looketh unto Allah and

* Rasul-Allah (S.A.W.) said: Many a woman who is clothed in this world will be naked in the next." (Bukhari).

Ibn Abbad reported the Prophet (S.A.W.) as saying, "Allah has cursed men who imitate women and women who imitate men." (Bukhari).

the Last Day, and remebereth Allah much." (33:21).

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ (سورۃ النساء آیت ۸۰)

(iii) "Whoso obeyeth the Messenger obeyeth Allah" (4:80).

وَمَا اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰىكُمْ عَنْهُ فَانْتَهُوْا۔ (سورۃ الحشر آیت ۷)

(iv) "And whatsoever the Messenger giveth you take it. And whatsoever he forbiddeth abstain (from it.") (59:7).

Besides wearing of turban, keeping of beard is not only the practice of the Messenger of Allah, but he had given a direct commandment* and expressed Allah's order forbiding the shaving of beard. He said:" My Lord commanded me to lengthen my beard and clip my moustache."

"The nearest to me are the pious whoever they are and whenever they are." (Ahmad) Keeping of beard is an insignia of a Muslim which is liked by Allah. The *tasbeeh* (hymn) of some of the Angels is: "Holy is the Being who adorned men with beard and women with braid (long hair)."

Rasul-Allah (S.A.W.) is reported to have said :

(i) "Ten characteristics belong to the Deen al-Islam: Clipping the moustache, letting the beard grow . . . . . ." (Hadith-Muslim).

(ii) "Oppose the polytheists, clip the moustache and let the beard grow long." (Bukhari and Muslim).

(iii) "Whoever does not clip his moustache is not of us." (Ahmad, Tirmidhi and Nasai).

How severe is this warning! Beard is a symbol and trait of Islam. Laughing and mocking of a few misguided persons at the growing of beard should not be the cause of concern as against obtaining the happiness and favour of the intercessor of sinners, the noble chief of both the worlds, Muhammad (peace and blessings of Allah be upon him).

The grace and beauty on a man's face comes by growing beard. Similarly the zenith and dignity of his head is by putting on *Amamah* (Turban). In fact *Amamah* is no less than a crown for a Muslim and to discard such a crown of dignity is unbecoming of him. Let us therefore, revive this Sunnah of the Prophet (S.A.W.) without any further delay and entitle ourselves to the magnificent reward of a hundred martyrs as mentioned in a Hadith quoted earlier.

Allama Iqbal, poet philosopher of the East has said it beautifully:

کی محمدؐ سے وفا تو نے تو ہم تیرے ہیں
یہ جہاں چیز ہے کیا لوح و قلم تیرے ہیں

"If you are truly obedient to Muhammad (S.A.W.) this world will stand prostrate at your feet, not only this world but the whole universe will be at your service."

A common headgear among the *Ulama* and social workers in some of the Muslim countries like Pakistan and Bangladesh etc is the Jinnah/Liaquat cap made from Lamb's leather. This not only smacks of artificiality but its purity is also doubtful in view of the use of chemicals for cleaning the leather. Furthermore, its use in the summer weather is horrible. Besides there is an element of extravagance because such a cap made of lamb's leather costs not less than fifty dollars. Another distressing factor is that in order to get fine leather, the newly born lamb is slaughtered mercilessly—even his meat cannot be used as it is not fit for consumption. Thus there is an added element of *Zulm* (Oppression) in wearing such a cap. A saint has truly said that ever since such a cap (called *Karakkuli*) has come into vogue and became a fashion,

For further enlightment please read: *The Beard of a Muslim and Its importance* by Maulana Muhammad Zakriyyah. This booklet has been published for free distribution by Chairman, Siddiqui Trust, Nasim Plaza, Chowk Lasbela, Nishtar Road, Karachi-5 (Pakistan).

(single minded devotion and sincerity) in offering *Salat* has departed.

It is therefore, essential that a campaign is started from the pulpit of the Masjid to acquaint people about the virtues and blessings of putting on turbans (*Amamah*) because it has direct relationship and belonging to the Rasul-Allah (S.A.W.) Our success here and in the Hereafter lies in adopting his practices. There is no denying the fact that by adopting one of his Sunnah's it becomes easier to adopt the rest. Experience tell us that by growing beard and clipping moustache it becomes easier to discard Western dress and adopt Islamic etiquett. The hearts grasps the glory of Islam. A longing develops for the Islamic upbringing of the children and one becomes alert not to disobey Allah and His Messenger in all that he does during the 24 hours of his daily life.

I close this submission to my Muslim brothers especially those who are well-versed in Shari'ah with the following Hadith of the Blessed Prophet:

عَنْ اَبِیْ هُرَیْرَةَؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ کُلُّ اُمَّتِیْ یَدْخُلُوْنَ الْجَنَّةَ اِلَّا مَنْ اَبٰی قِیْلَ وَمَنْ اَبٰی قَالَ مَنْ اَطَاعَنِیْ دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِیْ فَقَدْ اَبٰی (رواہ البخاری)

Hazrat Abu Hurairah (R.A.) reported Allah's Messenger as saying, "All my people will enter Paradise except those who refuse." On being asked who refused, he replied, "He who obeys me will enter Paradise, and he who disobeys me has refused." (Bukhari).

It is the duty of every Muslim to mutually cooperate in the work of *Dawah*, teaching and preaching the faith taught by the Messenger of Allah. Those practices (Sunnah) of the Prophet which are lost and have gone out of practice due to the weakness of the Ummah must be revived, taught

and propagated to the world of Islam. The work of Dawah, in reality, begins with the reformation of one's own self (*Islah al-Nafs*) and then the message is to be taken to all and sundry. Whenever, one faces difficulties in the work of *Dawah*, one should exercise patience, constancy and endurance as expounded in the Qur'an:

وَالْعَصْرِ ۝ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ ۝ وَتَوَاصَوْا بِالصَّبْرِ ۝

"Lo! man is in a state of loss, save those who believe and do good works, and exhort one another to truth and exhort to endurance." (102:2-3).

May Allah show us the right path, the path of those who were blessed with insight, understanding and wisdom, divine love and affection and full sense to move in the right direction. Ameen.

ANNEXURE--I

Causes of Making Night-Waking Easy

Imam Ghazzall in his book *Ihya Uloom-ud-Din* after describing the excellence of *Tahajjud* prayer makes the above caption and writes:

"Know, O dear readers, that night waking is difficult for many persons but it is easy for one who has got by Allah's mercy the secret and open conditions of night-waking. The open conditions are four— (1) Not to eat and drink much. It begets sleep and there is trouble in prayers. A certain Sufi used to advise his disciples: O congregation of disciples, don't eat much, don't drink much. If you do it, it will increase your sleep and you will repent much at the time of your death. To reduce stomach from the burden of food is good. (2) Not to make too much labour at day time, as too much labour brings too much sleep. (3) Not to give up a little sleep at day time as it is Sunnat for night waking (4) Not to commit sins at day, as it makes the heart hard and creates barrier to get mercy of Allah. Sufiyan Saori said: On account of one sin, I have been deprived of prayer at night for five months. He was questioned: What is that sin? He said: I said in my mind on seeing a man weeping: This he is doing for show of people.

Secret Conditions of Night-Waking

(1) To keep the mind safe from hatred of the Muslims, from innovations and the sorrowful thoughts of the world. If a man is engaged in worldly pursuits, it does not become easy for him to pray at night. If he stands in prayer thoughts of his worldly actions come in his mind.

(2) To keep fear of Allah strong in mind and to lessen hope. When a man thinks of Hell and of the next world his sleep goes away and fear comes in his mind.

(3) To know the excellence of night prayer and to hope for that.

(4) Love for Allah and strength of faith greatly encourage night-wakefulness, as night prayer is nothing but to hold secret talk with Allah. He knows the condition of mind and sees whatever faults the mind has got. Forgiveness is to be sought for these faults from Allah. When there is love for Allah, you will love loneliness without doubt and taste in *Monazat*. This taste will give you encouragement to wake up at night. This taste should not be removed as wisdom and wise saying testify it. The sage Fuzail-b-Yeaz said: when the sun sets in, I become glad in darkness as I can stay then with my Lord in loneliness. When it rises up, I become sorry at the advent of men to me. A certain learned man said: The pleasure which a Sufi gets in *Monazat* at night can be compared with that in Paradise.

Hasan Basri was asked: Why do the faces of those who pray *Tahajjud* become brighter than those of others? He said: Because they stay at night with the Merciful in loneliness and get light from His light." (pp. 332—333).

Generally speaking the time for Tahajjud starts after midnight and the prayer can be offered upto at least one and half hour before sunrise or half an hour before *Fajr Azan*. It is desirable to go to bed in a state of purity (i.e. after performing Wudu) and recite the following verses of the Qur'an which according to some learned men in religion help in wakening one for Tahajjud/Fajr prayer at the desired time when alarm clock may not be available:—

لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ۚ
إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا
كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ ۝
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ
جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ۝ خَالِدِينَ فِيهَا لَا يَبْغُونَ
عَنْهَا حِوَلًا ۝ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ
رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي
وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ۝ قُلْ إِنَّمَا أَنَا بَشَرٌ
مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ
فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا
صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝